

THE TWO FIRST CHAPTERS OF THE DAŚASĀHASRIKĀ PRAJÑĀPĀRAMITĀ

RESTORATION OF THE SANSKRIT TEXT,
ANALYSIS, AND INDEX

BY
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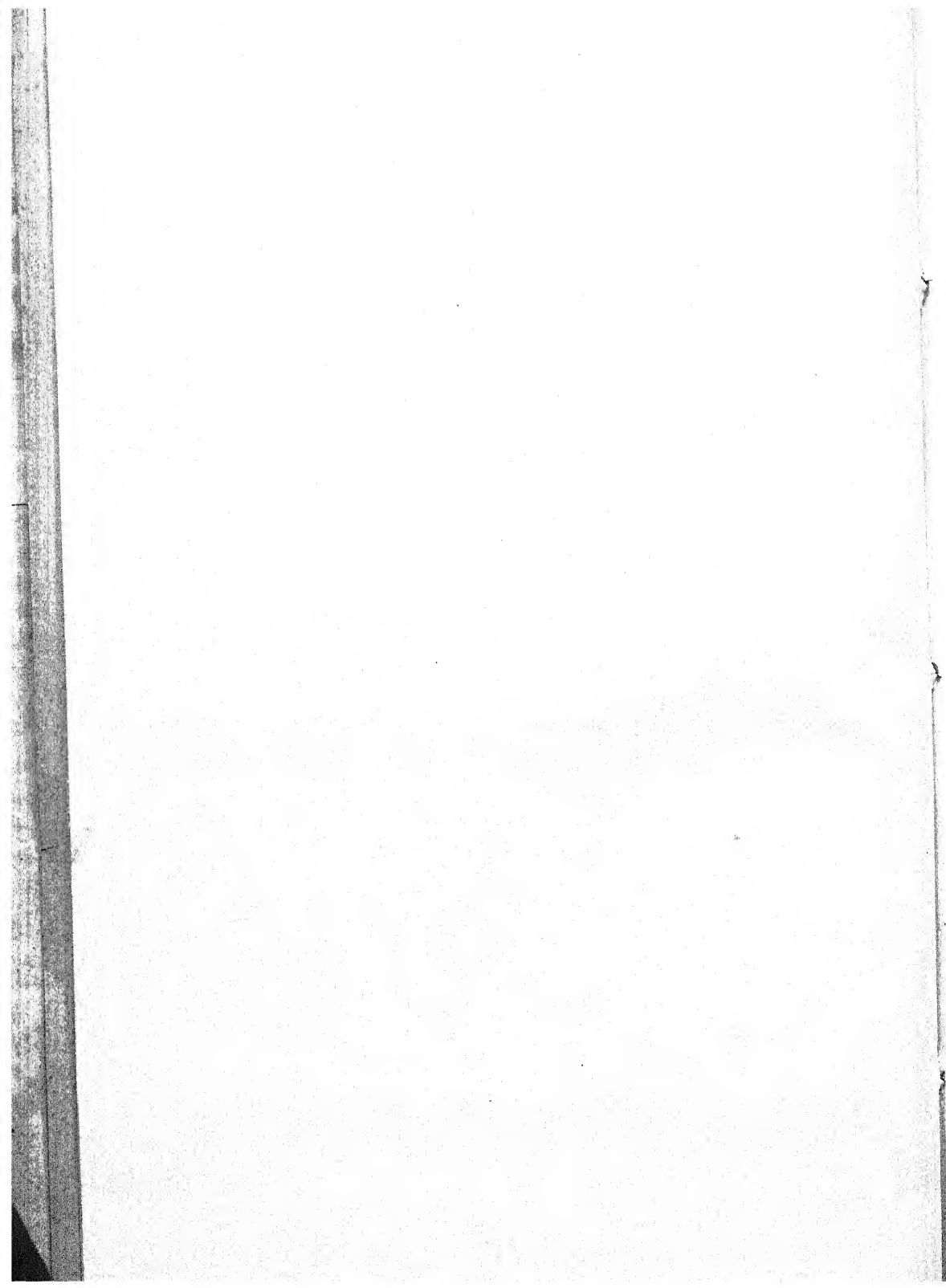
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TH. STCHERBATSKY

the friend, the scholar, the thinker



The Work.

The Daśasāhasrikā prajñāpāramitā is only known in the Tibetan translation of Jinamitra Prajñāvarman and Ye.śes sde. According to Tarānātha, *Geschichte des Buddhismus in Indien*, übersetzt von Anton Schiefner, p. 219, Pūrṇavardhana, Jinamitra's teacher, lived under the Bengal king Dharmapāla (about 800 A. D.), and p. 204 we are told that Prajñāvarman lived in Kashmir in the time of Dharmapāla's predecessor Gopāla. The lotsava Ye.śes sde is also named in connection with Jinamitra as translator of other works. The date of the Tibetan translation was therefore the end of the eighth or the beginning of the 9th century.

According to Bunyiu Nanjio, *A Catalogue of the Chinese translation of the Buddhist Tripiṭaka*, No. 1 d, 5, 6, 7, 8, 927, the Daśasāhasrikā was translated into Chinese as early as A. D. 179, and repeatedly later on, but the authors of the Tōhoku Imperial University Catalogue of the Tibetan Buddhist Canons, for which 'Mr. Tada examined the contents of every volume, and Prof. Ui compared and verified the title of the Chinese translation from Sanskrit canons to every volume, and corrected its Sanscrit title when he found it in error', ascribe all these versions to the Aṣṭasāhasrikā and do not mention any Chinese version of our text, so that it was perhaps never translated into that language.

Dr. Nalinaksha Dutt, *Aspects of Mahāyāna Buddhism and its relation to Hīnayāna*, London 1930, pp. 323 f. says: 'Curiously enough this particular version of the Prajñāpāramitā was not known to the Sanskritists. The Mahāvīyutpatti mentions six of them without referring to it, while Bendall, R. L. Mitra, and H. P. Śāstrī catalogued many manuscripts on Prajñāpāramitā but did not come across any of the Daśasāhasrikā. Besides these facts it should also be noted

that Śāntideva or the author of the *Lankāvatāra* had occasions to refer to the Śata and the Aṣṭa, but never to the Daśa. The only explanation that can be offered for this silence of the Sanskritists is that either this *Prajñāpāramitā* is of non-Indian origin or is only a version of the well-known Aṣṭa.¹

I cannot accept my learned friend's conclusions. Every line of the *Daśasāhasrikā* shows that it is translated from Sanskrit, and with regard to the absence of references and of known Sanskrit manuscripts, the case is exactly the same with the *Aṣṭādaśasāhasrikā*. And of that work considerable fragments of the Sanskrit original have been found in Turkestan and also elsewhere.¹

In his *History of Buddhism*, translated by E. Obermiller, P. II, p. 49, Buston says: 'According to Dharmamitra, the *Prajñāpāramitā* contains a 2fold subject-matter, viz. the essence of the Doctrine and the process of intuition (of the Truth) . . . The second is exposed in (the following Sūtras): — The most detailed of all is the Śatasāhasrikā, the most detailed of the discourses of intermediate compass, — the *Pañcaviṃśatisāhasrikā*, the intermediate of the intermediate, the *Aṣṭādaśasāhasrikā*, the most abridged of the intermediate, — the *Daśasāhasrikā*, the most detailed of the abridged Sūtras, — i. e. the *Aṣṭasāhasrikā* and the most abridged of the abridged, the *Ratnaguṇasaṃcaya* . . . The first 5 have been expounded simultaneously.'

This statement is evidently based on good tradition. We cannot, of course, think of the most extensive text, the Śatasāhasrikā, as equally old as, or the source of, the shorter Pāramitās. If we abstract from the *Ratnaguṇasaṃcaya*, which Buston puts in a separate class, we must consider the shorter books as older than the long ones, and assume three stages, during which the prevalent tendency to amplification becomes more and more strong, the first represented by the Aṣṭa, the second by the Daśa, the Aṣṭādaśa and the *Pañcaviṃśati*, and the third by the Śata, and there can hardly be any doubt that the chronological sequence is as just indicated. In the case of the Aṣṭādaśa the existing fragments show how that individual text has been enlarged in the course of some few centuries, and the same has probably been the case with the other Pāramitās.

¹ Cf. my *Central Asian Fragments of the Aṣṭādaśasāhasrikā prajñāpāramitā*, *Memoirs of the Archaeological Survey of India*. No. 61.

It is then comparatively easy to understand why the Daśasāhasrikā plays such an inconsiderable rôle: it was superseded by the later, more extensive, texts, and especially by the Pañcaviṃśati and the Śata, which are duly registered in the Mahāvvyutpatti. The Pañcaviṃśati was already translated into Chinese in A. D. 291, and we have every reason to refer the Daśasāhasrikā to a somewhat older date.

The List of Dharmas.

The Daśasāhasrikā contains thirty-three chapters, and the contents and the arrangement of most of them are, mainly, the same as in the other Prajñāpāramitās. But the two first chapters are somewhat peculiar. After the usual introduction about locality, situation, &c., which is longer than in the Aṣṭa, but broadly less detailed than in the Aṣṭādaśa, the Pañcaviṃśati and the Śata, Śāradvatīputra asks the Buddha which those elements, *dharma*s, are towards which the Bodhisattva must show thorough detachment, and the Buddha enumerates all these elements, altogether 57 items, partly groups, partly single elements. Then follow questions and answers about the meaning and nature of all these items. Similar lists are also found in the Aṣṭādaśa, the Pañcaviṃśati, and the Śata, but not so complete, and without the ensuing explanations, which are there worked into the context in different places. These two chapters accordingly contain a survey of important Buddhist terms, and that is the reason why I have thought it desirable to publish them. Moreover, they are of interest for our understanding of the development of the larger Pāramitā texts.

The ever recurring idea propounded in the Prajñāpāramitā texts is the *śūnyatā*, the emptiness, the lack of substance, the mere relative existence, of all *dharma*s, elements, and this relativity is explained in great detail and with endless repetitions. Moreover, there is not only one general emptiness, but eighteen different kinds, which are enumerated and explained below, No. 43. Thus we read in the Śata, p. 842 ff. (supplying missing terms from the Tibetan version): *rūpaṃ na saṃvidyate 'dhyātmasūnyatām upādāya, bahirdhāsūnyatām upādāya, adhyātmabahirdhāsūnyatām upādāya, śūnyatāsūnyatām upādāya, mahāśūnyatām upādāya, paramārthasūnyatām upādāya, saṃskṛtasūnyatām*

upādāya, asaṃskṛtaśūnyatām upādāya, alyantaśūnyatām upādāya, anavarāgrasūnyatām upādāya, anavakāraśūnyatām upādāya, prakṛtiśūnyatām upādāya, sarvadharmasūnyatām upādāya, svalakṣaṇasūnyatām upādāya, anupalambhasūnyatām upādāya, abhāvasūnyatām upādāya, svabhāvasūnyatām upādāya, abhāvasvabhāvasūnyatām upādāya. Then follow similar statements, with the same detailed enumeration, about *vedanā, saṃjñā, saṃskārāḥ, vijñānam; cakṣuḥ, śrotam, ghrāṇam, jihvā, kāyaḥ, manah; rūpam, śabdah, gandhaḥ, rasaḥ, sparśaḥ, dharmāḥ*, and so forth, down to *aṣṭādaśa āveṇikā buddhadharmāḥ*, a long list in fixed sequence. We can understand such a way of writing from the standpoint of the devout Buddhist, to whom the pronouncing or writing of each syllable increases his religious merit, but we cannot help finding it somewhat troublesome.

Now if we compare the corresponding passage in the *Pañcaviṃśati*, p. 147, we find: *rūpaṃ Śāradvatīputra na saṃvidyate adhyātmasūnyatām upādāya, bahirdhāsūnyatām upādāya, adhyātmabahirdhāsūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya; vedanā saṃjñā saṃskārā vijñānam [Śāradvatīputra na saṃvidyate adhyātmasūnyatām upādāya, bahirdhāsūnyatām upādāya, adhyātmabahirdhāsūnyatām upādāya yāvat saptatṛiṃśad bodhipakṣikā dharmā na saṃvidyanta yāvad aṣṭādaśāveṇikā buddhadharmā na saṃvidyanta adhyātmasūnyatām upādāya, bahirdhāsūnyatām upādāya, adhyātmabahirdhāsūnyatām upādāya.*

In the Central Asian fol. 98 of the *Aṣṭādaśa* we read: *rūpaṃ Śāradvatīputra na saṃvidyate adhyātmasūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya, evaṃ vedanā saṃjñā saṃskārā vijñānam na saṃvidyate 'dhyātmasūnyatām upādāya, evaṃ smṛtyupasthānāni na saṃvidyante peyālam yāvad aṣṭādaśāvedanikā buddhadharmā na saṃvidyante adhyātmasūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya.*

It will be seen that the *Śāta* enumerates every item and states the emptiness of each in full detail, while the two others only give the beginning and some few items, indicating the others by adding *yāvat* 'up to', or *peyālam yāvat* 'and so forth up to'. It is evident that the compilers knew by heart lists of the items, in fixed order of succession, and meant the omitted ones to be memorized and eventually filled in.

It might of course theoretically be maintained that these compilers had before them the text of the *Śāta* and simply abridged it. But the result would have been disastrous for their accumulation of merit, *punya*. And, as I have already stated, our material allows us to see how the *Aṣṭādaśa* has developed in the course of a couple of centuries, not through abbreviations, but by filling up the lacunas. And when we bear in mind the numerous passages in canonical Pali texts, and in Jaina literature, where there are omissions of a similare kind, indicated in the same way, and the many repetitions of the same passages, in the same wording, in different texts, the conclusion is unavoidable that clichés of various kind and various extent, and fixed series of important terms formed one of the earliest features in the development of Buddhist literature. There are, as will be remembered, enough of parallels in pre-Buddhist Indian literature. It can even be maintained, with some confidence, that classified lists of such items were prepared at an early date. They belong to Hinayāna as well as to Mahāyāna. The *Dhammasaṅgaṇi*, which its editor E. Müller characterizes as one of the most important books of the *Abhidhammapiṭaka*, is a long series of such lists, with subsequent more detailed explanations. And within the Mahāyāna we have the *Dharmasaṃgraha*, prepared for publication by Kenjiro Kasawara and edited by F. Max Müller and H. Wenzel, with instructive notes by the latter, in *Anecdota Oxoniensia, Aryan Series I. v*, Oxford 1885. This work is ascribed to Nāgārjuna, but his name is said to be absent in the Chinese version. Nevertheless it can safely be characterized as belonging to the Mādhyamika school and to be indebted to the *Pāramitās*, especially to the *Pañcaviṃśati*. Further we have the *Mahāvvyutpatti*, for which I shall use the second edition of Minayev's text, by Mironov, *Bibliotheca Buddhica*, Sankt Peterburg 1911, with occasional references to the incomplete edition of Czoma Kőrösi's text, with Tibetan equivalents, by E. Denison Ross and Satis Chandra Vidyābhūṣana, *Memoirs of the Asiatic Society of Bengal*, Vol. IV. I do not know anything about the date of this work, but it is clearly connected with Mahāyāna. Its enumeration of Buddhist works in No. 65 opens with the *Śatasāhasrikā*. There are also other works of the same kind, such as the *Buddhistische Triglote*, von A. Schiefner, St. Petersburg 1859, but they will not be regularly consulted in the remarks which follow.

The list and the explanations given in the *Daśasāhasrikā* bear reference especially to the *Prajñāpāramitāsūtras*. As already remarked, we have similar lists in the other *Prajñāpāramitās*, viz. *Aṣṭādaśa* fol. 7 a 1 ff., *Pañcaviṃśati* pp. 19 ff., *Śata* pp. 56 ff. Here the five first items have been omitted, but their existence can be inferred e. g. from *Aṣṭādaśa* fol. 147 a 6 ff., *Pañcaviṃśati* pp. 146.11 ff., *Śata* pp. 839.13 ff. And there cannot be any doubt about the practical identity of these lists. If we abstract from the first five groups we find:

No.	Daśa	Aṣṭādaśa, Pañcaviṃśati, Śata
6	<i>catvāri smṛtyupasthānāni</i>	the same
7	<i>catvāri samyakprahāṇāni</i>	" "
8	<i>catvāra rddhipāṭaḥ</i>	" "
9	<i>pañcendriyāṇi</i>	" "
10	<i>pañca balāni</i>	" "
11	<i>sapta bodhyaṅgāni</i>	" "
12	<i>āryāṣṭāṅgamārgaḥ</i>	" "
13	<i>śūnyatāvimokṣasamukham</i>	" "
14	<i>animittaṃ vimokṣasamukham</i>	" "
15	<i>apraṇihitaṃ vimokṣasamukham</i>	" "
16	<i>catvāri dhyānāni</i>	" "
17	<i>catvāry apramāṇāni</i>	" "
18	<i>catasra ārūpyasamāpattayaḥ</i>	" "
19	<i>aṣṭau vimokṣāḥ</i>	" "
20	<i>navānupūrvavahārasamāpattayaḥ</i>	" " Śata here inserts <i>pañcābhijñāḥ</i>
21	<i>nava saṃjñāḥ</i>	the same, enumerated
22	<i>daśānusmṛtayaḥ</i>	" " "
23	<i>ṣaṭ saṃjñākārāḥ</i>	" " "
24	<i>dharmajñānam</i>	<i>duḥkhaññānam</i> (for <i>Pañcav. s. p. 208</i>)
25	<i>anvayaññānam</i>	<i>samudayaññānam</i>
26	<i>paracittaññānam</i>	<i>nirodhaññānam</i>
27	<i>saṃvṛtīññānam</i>	<i>mārgaññānam</i>
28	<i>duḥkhaññānam</i>	<i>kṣayaññānam</i>
29	<i>samudayaññānam</i>	<i>anutpādaññānam</i>
30	<i>nirodhaññānam</i>	<i>dharmajñānam</i>

No.	Daśa	Aṣṭādaśa, Pañcaviṃśati, Śata
31	<i>mārgajñānam</i>	<i>anvayaajñānam</i>
32	<i>kṣayaajñānam</i>	<i>saṃvṛtījñānam</i>
33	<i>anupādajñānam</i>	<i>paricaya(parijaya)jñānam</i>
34	<i>yathābhūtajñānam</i>	<i>yathārutajñānam</i>
35	<i>savitarkāḥ savicārah samādhiḥ</i>	the same
36	<i>avitarako vicāramātrah samādhiḥ</i>	" "
37	<i>avitarako 'vicārah samādhiḥ</i>	" "
38	<i>anājñātamājñāsyāmīndriyam</i>	" "
39	<i>ājñēndriyam</i>	" "
40	<i>ājñātāvīndriyam</i>	" "
41	<i>aṣṭāv abhibhūvāyatanāni</i>	" "
42	<i>daśa kṛtsnāyatanāni</i>	" " Aṣṭādaśa and Śata add: <i>catvāri saṃgrahavastūni</i> <i>catvāri vyavasthānāni</i> <i>daśa bhūmayāḥ</i> <i>daśa caryāḥ</i> <i>daśa kṣāntayāḥ</i> <i>viṃśatir adhyāśayāḥ</i> missing, but known, cf. below No. 43 <i>sarvajñajñānam</i> , s. Daśa No. 50 <i>śamathavipaśyane</i> <i>tisro vidyāḥ</i> <i>catasrah pratisaṃvidāḥ</i> <i>catvāri vaiśāradyāni</i> <i>acyutāḥ pañcābhijñāḥ</i> , cf. Daśa No. 54 <i>ṣaṭ pāramitāḥ</i> , Daśa No. 53 Aṣṭādaśa adds: <i>ṣaṭ saṃrañjanīyā</i> <i>dharmāḥ</i> all three add: <i>sapta dhanāni</i> Aṣṭādaśa and Śata add: <i>sapta</i> <i>sattvāvāsāḥ</i> all three add: <i>aṣṭau mahāpuruṣa-</i> <i>vitarkāḥ</i>
43	<i>aṣṭādaśa śūnyatāḥ</i>	
44	<i>daśa tathāgatābalāni</i>	
45	<i>catvāri vaiśāradyāni</i>	
46	<i>catasrah pratisaṃvidāḥ</i>	
47	<i>mahāmaitrī</i>	
48	<i>mahākaruṇā</i>	

No.	Daśa	Aṣṭādaśa, Pañcaviṃśati, Śata
49	<i>aṣṭādaśāveṇikā buddhadharmāḥ</i>	<i>daśa tathāgatabalāni</i> , Daśa No. 44
50	<i>sarvajñatā</i>	<i>aṣṭādaśāveṇikā buddhadharmāḥ</i>
51	<i>mārgākārajñatā</i>	<i>mahāmaitrī</i> , Daśa No. 47
52	<i>sarvākārajñatā</i>	<i>mahākaruṇā</i> , Daśa No. 48
53	<i>ṣaṭ pāramitāḥ</i>	<i>mahāmudītā</i>
54	<i>ṣaḍ abhijñāḥ</i>	<i>mahopekṣā</i>
55	<i>pañca cakṣuṃṣi</i>	

It will be seen that there is a so great parallelism that the lists can be considered as going back to a common source, which can very well be that of Daśa. But in the three other texts it has been recast towards the end, and there are here several additions.

These are more numerous in Aṣṭādaśa and Śata than in Pañcaviṃśati, and there are also elsewhere indications to the effect that this last text is not intermediate between Aṣṭādaśa and Śata, but represents a somewhat independent development.

The rearrangement of some of the terms is insignificant, and elsewhere we meet with the arrangement of Daśa, e. g. Aṣṭādaśa fol. 98 a 2 ff. of the Turkestan fragments, Pañcaviṃśati p. 146.15 ff., Śata p. 842.1 ff. we find the sequence *tathāgatabalāni*, *vaiśāradyāni*, *pratisaṃvidāḥ*, *mahāmaitrī*, *mahākaruṇā*, *āveṇikā buddhadharmāḥ* as in Daśa, abbreviated, it is true, in Aṣṭādaśa, but so that the sequence is clearly the same.

Daśa further adds two groups, the *dvātriṃśan mahāpuruṣalakṣaṇāni* and the *aśīti anuvyañjanāni*, which are of a different kind than the other items of the lists, being corporeal marks characteristic of the Buddha. They are therefore somewhat out of place in the list, which refers to elements which play a rôle in the training of the Bodhisattva. A similar remark could be made with all the items from No. 43 onwards, and it is worth noting that here the difference between Daśa and the texts begins. No. 43, the eighteen kinds of *sūnyatā*, the leading conception of the Mādhyamika school, is known to all, but only included in the list in Daśa. The ten forces of the Tathāgata head the enumeration of the qualities of the Buddha. They are mentioned as the last item of the first chapter of the Daśa, an indication to the effect that here a new section begins.

The Explanation of the List.

The list is in Daśa followed by a detailed analysis and explanation of the different terms and groups enumerated in it. Similar explanations are found in different places in the other Prajñāpāramitās, often in identical wording, and they are also met with in canonical Pali texts, so that they evidently are common to all Buddhist schools. I have therefore thought it advisable to add some remarks on them, with comparison of other sources. I shall not make any attempt at a complete survey, especially not of Pali texts. In quoting these I shall use the common abbreviations, e. g. AN for Anguttara Nikāya, DN for Dīgha Nikāya, &c., and further Dhs for Dharmasaṃgraha and MV for Mahāvvyutpatti. I shall follow the arrangement of the explanations in Daśa, which differs from that of the list with regard to Nos. 35—40, and not that of the list, which agrees with the other Pāramitās.

1. The five groups, *pañca skandhāḥ*.

These are enumerated in the same way in all sources: (1) matter (*rūpa*), (2) feeling (*vedanā*), (3) ideas (*saṃjñā*), (4) volitions, faculties (*saṃskāra*), (5) consciousness, sensation (*viññāna*). An old designation of the whole is *nāmarūpa*, cf. Stcherbatsky, The central conception of Buddhism and the meaning of the word "dharma". London 1923, pp. 6 f.

2. The twelve bases (of cognition), *dvādaśa āyatanāni*.

There are six internal (*ādhyātmikāni*), viz. (1) eye, organ of vision (*caṅsuḥ*), (2) organ of audition (*śrotra*), (3) organ of smelling (*ghrāṇa*), (4) tongue (*jihvā*), (5) body, organ of touch (*kāya*), (6) mind, organ of intellect (*manas*).

Six external (*bāhya*), viz. (1) shape and colour (*rūpa*), (2) sound (*śabda*), (3) smell (*gandha*), (4) taste (*rasa*), (5) tangibles (*spraṣṭavya*), (6) non-sensuous objects (*dharmā*).

Common to all schools. The subdivision into two groups is also found elsewhere, e. g. DN 3.243.¹⁴ ff., where the interlocutor is, as in the Daśa, Sāriputta. Cf. Stcherbatsky l. c. pp. 7 f.

3. The eighteen components, *aṣṭādaśa dhātavaḥ*.

These are the elements constituting what is popularly called an individuum. Three are concerned with vision, viz. (1) eye (*caṅsur*), (2) form and colour (*rūpa*), (3) visual consciousness (*caṅsurviññāna*);

three with audition, viz. (4) organ of audition (*śrotra-*), (5) sound (*śabda-*), (6) auditory consciousness (*śrotravijñāna-*);

three with smelling, viz. (7) organ of smell (*ghrāṇa-*), (8) odours (*gandha-*), (9) olfactory conscience (*ghrāṇavijñāna-*);

three with tasting, viz. (10) tongue (*jihvā-*), (11) tastes (*rasa-*), (12) gustatory consciousness (*jihvāvijñāna-*);

three with touching, viz. (13) body (*kāya-*), (14) tangibles (*spraśṭavya-*), (15) tactile consciousness (*kāyavijñāna-*);

three with mental comprehension, viz. (16) mind (*mano-*), (17) non-sensuous objects (*dharma-*), (18) mental consciousness (*manovijñāna-*).

Common to all schools. Cf. Stcherbatsky l. c., pp. 9 f.

4. The four Aryan facts, *catvāry āryasatyāni*.

(1) sorrow, unrest (*duḥkham*), (2) its origin (*samudayaḥ*), (3) its appeasement (*nirodhaḥ*), (4) the path (*mārgaḥ*).

This is one of the most sacred Buddhist formulas. Cf. Stcherbatsky l. c., pp. 48 ff.

5. The twelve links of contingent origination, *dvādaśa pratītya-samutpādāṅgāni*.

Contingent on (1) illusion (*avidyā*) are

(2) the forces (*saṃskārāḥ*); contingent on the forces

(3) sensation (*vijñānam*); contingent on pure sensation

(4) name and form (*nāmarūpam*, i. e. the five groups, above No. 1); contingent on name and form

(5) the six bases, i. e. the internal bases of No. 2 (*ṣaḍāyatanāni*); contingent on the six bases

(6) touch, i. e. contact with objects (*sparsaḥ*); contingent on touch

(7) sensation (*vedanā*); contingent on sensation

(8) thirst, i. e. awakening of instincts (*trṣṇā*), contingent on thirst

(9) grasping, attachment, i. e. the various pursuits of life (*upādānam*); contingent on grasping

(10) life (*bhavaḥ*); contingent on life

(11) birth, i. e. new birth (*jātiḥ*); contingent on birth

(12) decay, death, sorrow, lamentation, pain, grief, despair (*jarā-maraṇa-śoka-parideva-duḥkha-daurmanasyopayāśaḥ*). Such is the origin of all this great group of sorrow (*evam asya mahataḥ kevalasya duḥkhashandhasya samudayo bhavati*).

Then follows the same in negative form: through suppression of illusion, suppression of the forces (*avidyānirodhāt saṃskāranirodhaḥ*).

This long sacred formula, in positive and negative sequence, is common to all schools. Cf. Stcherbatsky l. c., pp. 28 ff.

6. The four kinds of mindfulness, *catvāri smṛtyupasthānāni*.

(1) mindfulness in contemplation of the body (*kāyānupaśyanā-*),

(2) in contemplation of the feelings (*vedanānupaśyanā-*),

(3) in contemplation of the mind (*cittānupaśyanā-*),

(4) in contemplation of the elements as elements (*dharmēṣu dharmānupaśyanā-*).

Fuller explanations e. g. AN I. 39.3 ff.: *kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijjhādomanassaṃ*, and the same formula with *vedanāsu*, *citte*, *dharmesū* instead of *kāye*; similarly, but still fuller, Aṣṭādaśa fol. 244 a 7 ff., Pañcaviṃśati p. 204.8 ff., Śata 1427.4 ff. Evidently old formulas, common to Hīna- and Mahāyāna.

7. The four kinds of correctly attending (*catvāri samyakprahāṇāni*).

(1) the Bodhisattva, the great being, produces an inclination, strives, displays energy, exerts his mind, correctly attends himself to the not-arising of not-arisen bad, not good elements (*iha bodhisattvo mahāsattvo 'nutpannānāṃ pāpakānāṃ akuśalānāṃ dharmānāṃ anutpādāya chandaṃ janayati vyāyacchate vīryam ārabhati cittaṃ pragṛhṇāti samyak pradadhāti*);

(2) the same to the removal of evil, not good, elements that have arisen (*utpannānāṃ pāpakānāṃ akuśalānāṃ dharmānāṃ prahāṇāya chandaṃ janayati*, &c.);

(3) the same to the arising of non-arisen good elements (*anutpannānāṃ kuśalānāṃ dharmānāṃ utpādāya chandaṃ janayati*, &c.);

(4) the same to the maintenance, non-confusion, increase, perfecting, of arisen good elements (*utpannānāṃ kuśalānāṃ dharmānāṃ sthitaye 'saṃpramoṣāya bhūyo bhāvanāyai paripūranāya chandaṃ janayati*, &c.).

Practically the same formula e. g. AN I. 39.9 ff., but in Pali the term is *sammāppadhāna* instead of *samyakprahāṇa*. It has long been recognized that *samyakprahāṇa* is an old misunderstanding of an Ardhamāgadhī form, which ought to have been Sanskritized as *samyakpradhāna*, and this in spite of the *samyak pradadhāti* of the explanation. *Samyakprahāṇa* has then been interpreted as meaning correct

removement, sc. of obscurations, an interpretation which seems to be very little suitable where the origination and preservation of good elements is concerned.

The formula old and common to Hīna- and Mahāyāna.

8. The four feet, i. e. bases, of magic power (*catvāra ṛddhipādāḥ*).

(1) the foot of magic provided with concentration of inclination and the forces of attending (*chandasaṃmādhīprahāṇasaṃskārasamanvāgata ṛddhipādāḥ*);

(2) the foot provided with concentration of the mind, &c. (*citta-samādhīprahāṇa-*, &c.);

(3) the foot provided with concentration of energy, &c. (*vīrya-samādhī-* &c.);

(4) the foot provided with concentration of scrutiny, &c. (*mīmāṃsāsamādhī-* &c.).

The same formula also in Pali, e. g. AN I. 39.2 ff., again with *padhāna* instead of *prahāṇa* (*spoṇ-ba*). Also here Pali has preserved a more original form. It is amplified in the *Iddhipādavibhanga*, *Vi-bhanga* pp. 216 ff., where we are told that *chandasaṃmādhī* is the concentration, the absorption of the mind, reached in making inclination, intention, the dominant factor (*chandaṃ ce bhikkhave adhipatīṃ karitvā labhati samādhīṃ labhati cittaṃ ekaggatam, ayaṃ vuccati chandasaṃmādhī*, the same in Sanskrit, Poussin, *Abhidharmakośa*, VI, p. 285²; and parallel explanations are given of the other concentrations.

Padhānasamākhārā (*prahāṇasaṃskārāḥ*) are then explained as meaning the same thing as the four *sammāppahāṇāni* (above No. 7).

The bases of magic power are consequently four different kinds of concentration, *samādhī*, and they are bases, because they are necessary for the realization of the inclinations, the thoughts, the energy and the scrutiny.

9. The five faculties, *pañcendriyāṇi*.

(1) the faculty of faith (*śraddhendriyam*);

(2) the faculty of energy (*vīryendriyam*);

(3) the faculty of recollection (*smṛtīndriyam*);

(4) the faculty of concentration (*samādhīndriyam*);

(5) the faculty of wisdom (*prajñendriyam*).

So also e. g. AN I. 39.2 ff. Another series of three faculties below Nos. 38—40.

10. The five forces, *pañca balāni*.

- (1) the force of faith (*śraddhābalaṃ*);
- (2) the force of energy (*vīryabalaṃ*);
- (3) the force of recollection (*smṛtibalaṃ*);
- (4) the force of concentration (*saṃādhibalaṃ*);
- (5) the force of wisdom (*prajñābalaṃ*).

So also e. g. AN I. 39.31 ff. The ten forces of the Tathāgata below No. 44.

11. The seven members of enlightenment, *sapta bodhyaṅgāni*.

- (1) recollection (*smṛtisambodhyaṅgaṃ*);
- (2) element analysis (*dharmapravicayasambodhyaṅgaṃ*);
- (3) energy (*vīryasambodhyaṅgaṃ*);
- (4) joy (*prītisambodhyaṅgaṃ*);
- (5) mental dexterity (*prāsradhisambodhyaṅgaṃ*);
- (6) concentration (*saṃādhisambodhyaṅgaṃ*);
- (7) equanimity (*upekṣāsambodhyaṅgaṃ*).

The same e. g. AN I. 39.34 ff.

12. The eightfold Aryan path, *āryaṣṭāṅgamārgaḥ*.

- (1) right views (*samyagdrṣṭiḥ*), (2) right resolve (*samyaksamkalpaḥ*),
- (3) right speech (*samyagvāk*), (4) right conduct (*samyakkarmāntaḥ*),
- (5) right living (*samyagājīvaḥ*), (6) right effort (*samyagvyāyamaḥ*),
- (7) right mindfulness (*samyaksmṛtiḥ*), (8) right concentration (*samyak-samādhiḥ*).

The same e. g. AN I. 40.5 ff.

13—15. The three faces of deliverance, *trīṇi vimokṣamukhāni*.

Not mentioned as a group in Daśa; cf. Dhs 73 (*trayo vimarśāḥ*), MV 73, Vinaya III. 92.37 f. (*vimokkhe ti: suññato vimokkhe, animitto vimokkhe, appanīhito vimokkhe*). Cf. below No. 19.

13. The face of deliverance called emptiness, *śūnyatāvimokṣamukham*.

Stability of the mind in considering all elements as empty by their particular essence (*sarvadharmasvalakṣaṇatāśūnyapratyavekṣaṇacittasthitiḥ*). Cf. Vinaya Aṭṭhakathā II. p. 493.22 ff. *suññhu mutto vividhehi vā kilesehi mutto ti vimokkhe, so pañāyaṃ rūgadosamohehi suññatā suññato*, a different and evidently later explanation.

14. The signless face of deliverance, *animittaṃ vimokṣamukham*.

Stability of the mind in considering all elements as void of marks by their particular essence (*sarvadharmasvalakṣaṇatānimittapratyavekṣa-*

pacittasthitiḥ). Cf. Vinaya Aṭṭhakathā II. 493.²⁴ f. *rāgadosamohani-mittehi animittatā animitto*; again different.

15. The aimless face of deliverance *apraṇihitaṃ vimokṣamukham*.

Stability of the not-motive-giving mind in not attributing motives in all elements (*sarvadharmānabhisaṃskāre 'nabhisaṃskāracittasthitiḥ*). Cfr. Vinaya Aṭṭhakathā II. 493.²⁵ f. *rāgadosamohaṇaṇidhīnaṃ abhāvato appaṇihito*. The group is evidently old.

16. The four meditations, *catvāri dhyānāni*.

(1) he enters into the first meditation, which is separated from desires, separated from evil, not good, elements, accompanied by search and mental construction, produced by isolation, characterized by joy and happiness (*viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmair savitarkaṃ savicāraṃ vivekajaṃ prītisukhaṃ prathamam dhyānam upasāmpadya viharati*);

(2) through cessation of search and mental construction, through interior tranquillization and intentness of the mind in one direction he enters into the second meditation, which is without search and mental construction (*sa vitarkavicārāṇām upasāmad adhyātmasaṃprasādā cetasa ekotibhāvād avitarkam avicāraṃ dvitīyaṃ dhyānam upasāmpadya viharati*);

(3) through the paling off of joy he remains equanimous (indifferent), mindful, and conscious, and experiences bodily ease, that which the saints explain in the words 'mindful, happy, dwelling at ease, equanimous', and enters into the third meditation, where joy is absent (*sa prīter virāgād upekṣako viharati smṛtimān saṃprajānan sukhāṃ ca kāyena pratisaṃvedayati yat tad āryā ācakṣati smṛtimān sukhī sukhavihāry upekṣaka iti niṣprītikaṃ tṛtīyaṃ dhyānam upasāmpadya viharati*);

(4) through abandonment of ease and antecedent sorrow, through the cessation of satisfaction and dissatisfaction he enters into the fourth meditation, which is devoid of sorrow and ease, purified through equanimity and mindfulness (*sa sukhasya ca prahāṇād duḥkhasya ca prahāṇāt pūrvam eva saumanasyadaurmanasyayor astamgamād aduḥkhāsukham upekṣāsmṛtipariśuddhaṃ caturthaṃ dhyānam upasāmpadya viharati*).

Practically identical wording e. g. AN I. 53.¹⁷ ff., Lalitavistara p. 129.¹ ff., MV 67. The Pali sources have *vivicca* instead of *viviktaṃ* in the description of the first, *ajjhataṃ saṃprasādanam cetaso eko-*

dibhāvaṃ as qualifying *jhānaṃ* in that of the second meditation. The *sukhī* before *sukhavihārī* in the description of the third in Dāsa is without parallels and probably a later addition. Lal. and MV add *ca* after *pūrvam eva* in the passage about the fourth, referring *pūrvam eva* to what follows, and such is probably also the meaning of the Pali text. I have, however, thought it necessary to follow my Tibetan source, which clearly refers *pūrvam eva* to *duḥkham: de bde. ba hañ spañs.te | śna.mo dug.bsñal yañ spañs.ñi.*

Abbreviations of the formulas such as Dhs 72 only confirm the impression that they were old and well-known.

17. The four immeasurable feelings, *catvāry apramāṇāni*.

(1) friendliness (*maitrī*); (2) commiseration (*karuṇā*); (3) benignity (*mudītā*); (4) impartiality (*upekṣā*).

The same enumeration e. g. AN I. 42.32 ff., Dhs 16 (*catvāro brahmavihārāḥ*), MV 69. MV adds an explanation to the effect that these feelings are extended over the whole universe, towards the four quarters, towards zenith and nadir, which is also found, in a shorter form, in the passage about *catasso appamaññāo* DN III. 223.25 ff.

18. The four absorptions in the immaterial spheres, *catasra ārūpyasamāpattayaḥ*.

The four spheres are:

- (1) the base of infinite space (*ākāśānantyāyatanam*);
- (2) that of infinite consciousness (*viññānānantyāyatanam*);
- (3) that of absolute nothingness (*ākīñcanyāyatanam*);
- (4) the base where there are neither concepts nor non-concepts (*naivasamjñānāsamjñāyatanam*).

The same enumeration e. g. AN II. 184.20 ff., with explanations, where the term *ānejjā* corresponds to *ārūpyasamāpatti*. Other, later, Pali sources such as Paṭisambhidā II. 40.17, Visuddhimagga 338.20, speak of *ārūpasamāpatti*, *ārūppasamāpatti*, respectively. Cf. No. 19.

19. The eight deliverances, *aṣṭau vimokṣāḥ*.

- (1) he who is possessed of form sees forms, i. e. shapes and colours (*rūpī rūpāṇi paśyati*);
- (2) he who is not conscious of forms within himself sees forms outside (*adhyātman arūpasamjñī bahirdhā rūpāṇi paśyati*);
- (3) he becomes impressed with the notion that it is well (*subham ity evādhimukto bhavati*);

(4) by wholly going beyond the concepts of form, by disappearance of the concepts of resistance (i. e. impenetrability), by not paying attention to the concepts of multiformity, thinking of space as infinite, he reaches the base of infinite space (*sa sarvaśo rūpasamjñānāṃ samatikramāt pratighasamjñānām astanṅgamān nānātvasamjñānām amanasikārād anantam ākāśam ity ākāśānantyāyatanam upasamṇpadya viharati*);

(5) wholly going beyond the base of infinite space, thinking of consciousness as infinite, he reaches the base of infinite consciousness (*sa sarvaśa ākāśānantyāyatanam samatikramyānantam vijñānam iti vijñānānantyāyatanam upasamṇpadya viharati*);

(6) wholly going beyond the base of infinite consciousness, thinking that nothing exists, he reaches the base of absolute nothingness (*sa sarvaśo vijñānānantyāyatanam samatikramya nāsti kiñcid ity ākiñcanyāyatanam upasamṇpadya viharati*);

(7) wholly going beyond the base of absolute nothingness he reaches the base where there are neither concepts nor non-concepts (*sa sarvaśa ākiñcanyātanam samatikramya naivasamjñānāsamjñāyatanam upasamṇpadya viharati*);

(8) wholly going beyond the base where there are neither concepts nor non-concepts, he attains the suppression of concepts and sensations (*sa sarvaśo naivasamjñānāsamjñāyatanam samatikramya samjñāvedayitanirodham upasamṇpadya viharati*).

These long formulas also e. g. in the old Mahāparinibhānasutta DN II. 111.33 ff., which probably represents the oldest available Buddhist source. Cf. Nos. 13—15 above and No. 41 below.

20. The nine kinds of attainment of the gradual stages, *navānupūrvavihārasamāpattayaḥ*.

These are the four meditations (No. 16) and the five last stages of deliverance (No. 19), described in the same terms, both in Dāśa and e. g. DN III. 265.18 ff. A long explanation, in different wording, but to the same purport, AN IV. 410.23 ff. Cf. MV 67—68. Dhs 82 has, under the heading *navānupūrvasamādhīsamāpattayaḥ: catvāri dhyānāni catasra ārūpyasamāpattayo nirodhasamāpattiś ca*.

21. The nine notions, *nava samjñāḥ*.

(1) the notion of its being blown-up (*vidhmātakasamjñā*, Tibetan *rnam.par bam.pahi hdu.śes*);

(2) the notion of its being worm-eaten (*vipaḍumakasaṃjñā*, Tibetan *rnam.par hbus gžigs.pahi hdu.śes*);

(3) the notion of its being red (*vilohitakasaṃjñā*, Tibetan *rnam.par dmar.pahi hdu.śes*);

(4) the notion of its being full of pus (*vipūyakasaṃjñā*, Tibetan *rnam.par brnags.pahi hdu.śes*);

(5) the notion of its being blue (*vinīlakasaṃjñā*, Tibetan *rnam.par shos.pahi hdu.śes*);

(6) the notion of its being devoured (*vikhādītakasaṃjñā*, Tibetan *rnam.par zos.pahi hdu.śes*);

(7) the notion that it is thrown asunder, i. e. decaying (*vikṣiptakasaṃjñā*, Tibetan *rnam.par hthor.bahi hdu.śes*);

(8) the notion that it is a skeleton (*asthikasaṃjñā*, Tib. *rus goṅ.gi hdu.śes*);

(9) the notion that it is burned, inflamed (*vidagdhakasaṃjñā*, Tibetan *rnam.par tshig.pahi hdu.śes*).

Practically the same list in other Prajñāpāramitās. Aṣṭādaśa fol. 7 b 4 agrees most closely, only replacing *vipaḍumaka* by *phyed.du chad.pa* = *dvidhācchinna*, and inverting the order of Nos. 3 and 4.

Pañcaviṃśati 19.19 ff. enumerates *nava aśubhāḥ saṃjñāḥ*:

(1) *ādhmātaka*-, (2) *vidhūtaka*-, (3) *vipūyaka*-, (4) *vilohitaka*-, (5) *vinīlaka*-, (6) *vikhādīta*-, (7) *vidagdhaka*-, (8) *asthi*-, (9) *āhāre pratikūlasaṃjñā*).

Sata 59.1 ff. has (1) *vyādhyātaka*, from the base *dhyā*- which is evidently a Sanskritization of Ardhamāgadhi *jhāy*-, Pali *jhāy*- 'to burn, to waste away', cf. Senart, *Mahāvastu* I. 407.28 ff. (The Tibetan translation has misunderstood this word as if it belonged to the base *dhyai*- and gives *rnam.par bsam.pahi hdu.śes*); (2) *vipadāka*-, Tibetan *hbu.can mi dmigs.pa* 'full of hidden worms', (3) *vipūtika*-, Tibetan *rnam.par rnags.pa*; (4) *vilohita*-, (5)–(9) = Daśa (5)–(9), and then, as a tenth, though it speaks of nine *saṃjñāḥ*, *āhāre pratikūlasaṃjñā*.

It is evident that this tenth *saṃjñā*, the ninth in Pañcaviṃśati, is little appropriate here, where we have to do with meditations in connexion with a corpse, and that it must have crept in from some other source. It is also missing in MV 52: (1) *vinīlaka*-, (2) *vipūyaka*-, (3) *vipaḍumaka*-, (4) *vyādhmātaka*-, (5) *vilohitaka*-, (6) *vikhādīta*-, (7) *vikṣiptaka*-, (8) *vidagdhaka*-, (9) *asthi*-.

A similar list occurs Dhammasaṅgaṇi § 263 f.: (1) *uddhumātaka-*, (2) *vinīlaka-*, (3) *vipubbaka-*, (4) *vicchiddaka-*, (5) *vikkhāyitaka-*, (6) *vikhittaka-*, (7) *hatavikkhittaka-*, (8) *lohitaka-*, (9) *puḷavaka-*, (10) *aṭṭhikasāṇṇā*, where No. 7 makes the impression of simply being a duplicate of No. 6, in which case we would have nine *saṃjñāḥ* as in the *Pāramitās*.

Some of the same terms occur in a longer list of twenty AN I. 41.24 ff., viz. *aṭṭhika-*, *puḷavaka-*, *vinīlaka-*, *vicchiddaka-* and *uddhumātakasaṇṇā*, as Nos. 16—20, and here we also find *āhāre paṭikkūlasaṇṇā*, as No. 3 and again as No. 14. From some similar source this term has found its way into the lists of *Pañcaviṃśati* and *Śata*.

The explanation of most of these terms is simple. Such is the case with Nos. 3, 4, 5, and 8. With regard to the remaining ones, the Tibetan translation and Buddhaghosa's notes, *Visuddhimagga* pp. 178 f., may give us hints about the traditional interpretation.

No. (1) *vidhmātaka-*, *ādhmātaka-*, *ādhyātaka-*, *vyādhmātaka-* or *uddhumātaka-* is translated in Daśa as *rnam-par bam.paḥi hdu.ses*. According to Jaeschke and Sarat Chandra, *bam* means 'rotten, decayed, putrid', or 'mouldy, fusty, musty'. Buddhaghosa says: *bhastam viya vāyunā uddham jīvitapariyādānā yathānukkamaṃ samuggatena sūnabhāvena uddhumātattā uddhumātamaṃ, uddhumātamaṃ eva uddhumātakaṃ, paṭikūlattā vā kucchitaṃ uddhumātamaṃ*. The meaning would accordingly be 'swollen', 'bloated', in an ugly way, and this would well agree with the derivation from the base *dhmā-*. But if Śata has preserved a trace of the original reading, the meaning would be 'wasting away, decaying'. The meaning of *vipaḍumaka-* according to the Tibetan versions is 'rotting with worms', 'with hidden worms'. Buddhaghosa says: *puḷuvā vuccanti kimiyo, puḷuve kiratitī puḷuvakaṃ; kimiparipuṇṇassa chavasariṇassetamaṃ adhivacanamaṃ*. This is evidently the proper explanation. *Paḍumaka-*, *puḷuvaka-* may have some connexion with Sanskrit *prḍaku-* 'adder, viper'.

As remarked above, Aṣṭādaśa gives *dvidhāchinna-* instead of *vipaḍumaka-*, and *vicchiddaka-* also occurs in AN. Buddhaghosa explains: *vicchiddamaṃ vuccati dvidhā chindanena apavāritaṃ, vicchiddamaṃ eva vicchiddakaṃ, paṭikūlattā vā kucchitaṃ vicchiddamaṃ vicchiddhakaṃ; vemajjhe chinnaṃ chavasariṇassetamaṃ adhivacanamaṃ*.

Vikhāditaka- he explains: *ito ca etto ca vividhākāreṇa soṇa-siṅgālādīhi khāyitaṃ ti vikkhāyitaṃ, vikkhāyitaṃ eva vikkhāyitakaṃ, paṭikūlattā vā kucchitaṃ vikkhāyitaṃ vikkhāyitakaṃ; tathārūpassa chava-sarīrassetaṃ adhivacanaṃ.*

As to *vikṣiptaka-* he says: *vividhaṃ khittaṃ vikkhittaṃ . . . aññena hatthaṃ aññena pādaṃ aññena sīsaṃ ti evaṃ tato tato khittassa chava-sarīrassetaṃ adhivacanaṃ. Hataṃ ca taṃ purimanayeneva vikkhittakaṃ cāti hatavikkhittakaṃ; kākapādākāreṇa aṅgapaccaṅgesu satthena hanitvā vuttanayena vikkhittassa chava-sarīrassetaṃ adhivacanaṃ.* As already remarked, this seems to be a duplication of one and the same notion.

In *vilohitaka-* Buddhaghosa, against the Tibetan explanation, takes *lohita* to mean 'blood': *lohitaṃ kirati vikkhipati, ito cito ca paggharatīti lohitaṃ; paggharitalohitamakkhittaṃ chava-sarīrassetaṃ adhivacanaṃ.* The explanation is probably right, but *lohita-*, side by side with *vinīlaka-* certainly means 'red'; cf. the collocation of *lohita-* and *nīlaka-* under the all-bases, below No. 42.

Buddhaghosa's explanation of the *aka-* formations in a pejorative sense is evidently right.

22. The ten recollections, *daśānusmṛtayaḥ.*

- (1) the recollection of the Buddha (*buddhānusmṛtiḥ*);
- (2) the recollection of the Law (*dharmānusmṛtiḥ*);
- (3) the recollection of the Congregation (*saṃghānusmṛtiḥ*);
- (4) the recollection of morality (*śīlānusmṛtiḥ*);
- (5) the recollection of liberality (*tyāgānusmṛtiḥ*);
- (6) the recollection of deities (*devatānusmṛtiḥ*);
- (7) the recollection of tranquillization (*upasamānusmṛtiḥ*);
- (8) the recollection of in- and outhaling (*ānāpānānusmṛtiḥ*);
- (9) the recollection of the body (*kāyānusmṛtiḥ*);
- (10) the recollection of death (*marañānusmṛtiḥ*).

The same enumeration, only the four last ones in the sequence 8, 10, 9, 7, AN I. 42.9 ff., in connexion with *bhāvanā* 'realization, earnest consideration'.

The six first kinds of mindfulness Dhs 54, MV 51, AN III. 284.16 ff. (*cha anussatiṭṭhānāni*).

23. The six aspects of notion, *ṣaṭ samjñākārāḥ.*

- (1) the conception of impermanence (*anityasamjñā*);
- (2) the conception of misery, unrest (*duḥkhasamjñā*);

- (3) the conception of non-self (*anātmasaṃjñā*);
- (4) the conception of nastiness (*aśubhasaṃjñā*);
- (5) the conception of death (*marāṇasaṃjñā*);
- (6) the conception of not taking pleasure in the whole world (*sarvaloke 'nabhiratisaṃjñā*).

This group is connected with No. 21, and the terms are put together e. g. AN I. 41.24 ff.: *asubha-* (No. 1), *marāṇa-* (No. 2), *sabba-loke anabhirata-* (No. 4), *anicca-* (Nos. 5 and 11), *anatta-* (No. 12), *dukkhe anattasaññā* (No. 7).

24—34. The eleven kinds of cognition, *daśa jñānāni*.

Not brought together as a group, but enumerated individually with explanations in *Daśa*. Dhs 92 has (1) *duḥkha-*, (2) *samudaya-*, (3) *nirodha-*, (4) *mārga-*, (5) *dharma-*, (6) *anvaya-*, (7) *saṃvṛti-*, (8) *paracitta-*, (9) *kṣaya-*, (10) *anutpādayjñānam*; MV 57 (1) *dharma-*, (2) *paracitta-*, (3) *anvaya-*, (4) *saṃvṛti-*, (5) *duḥkha-*, (6) *samudaya-*, (7) *nirodha-*, (8) *mārga-*, (9) *kṣaya-*, (10) *anutpādayjñānam*.

DN III. 226 f. has two groups, each comprising four: *dhamme, anvaye, paricce, sammutiñānam*; *dukkhe, samudaye, nirodhe, magge ñānam*. But also other kinds of *ñāna* are mentioned in Pali sources, e. g. *khaye ñānam* DN III. 214.9, *yathābhūtaṃ ñānam* AN III. 420.6.

The other *Pāramitās*, *Aṣṭādaśa* fol. 252a 5 ff., *Pañcaviṃśati* 208.23 ff., *Śata* 1440.16 ff. all have eleven: (1) *duḥkha-*, (2) *samudaya-*, (3) *nirodha-*, (4) *mārga-*, (5) *kṣaya-*, (6) *anutpāda-*, (7) *dharma-*, (8) *anvaya-*, (9) *saṃvṛti-*, (10) *Aṣṭādaśa paricaya-*, but Bidyabinod's fragment *paracitta-*, *Pañcaviṃśati pariṇaya-*, *Śata paracaya-*, (11) *yathā-ruta-*, but Bidyabinod's fragment *yathoktājñānam*.

24. The cognition of the elements, *dharmajñānam*.

The cognitive determination that the five groups are dressed up, i. e. illusory (*pañcānāṃ skandhānāṃ parikarmitatve paricchedajñānam*, Tibetan *phun.po lha.rnam.su yon.su sbyan.ba bya.ba.la yon.su bcod.pahi śes.pa*). Instead of *parikarmitatve pariccheda-* *Aṣṭādaśa* has *krtrimatve pariccheda-*, *bcos.mar yon.su gcod.pa*, *Pañcaviṃśati dharmāpaccheda-*, *Śata aparikṣatim apariccheda-* but Tibetan version *sgyu.mar yon.su rtogs.sin*, i. e. *māyitve pariccheda-*. DN *Aṭṭhakathā* III. 1020.1 explains *dhamme ñānam* as *catusu maggesu catusu phalesu ñānam*.

25. The cognition of the connexion (*anvaya-jñānam*):

The cognition that the twelve bases (as enumerated above No. 2) are transitory (*cakṣur anityam itī jñānam evam eva śrotram ghrāṇam jihvā kāyo mano rūpaṃ śabdo gandho rasaḥ spraṣṭavyam dharmā anityā itī yaj jñānam*). DN Aṭṭhakathā III. 1020.3: *cattāri saccāni paccavekkhato disvā yathā idāni evaṃ atīte anāgate pi ime va pañca khandhā dukkhasaccaṃ, ayam eva taṇhā samudayasaccaṃ, ayam eva nirodho nirodhasaccaṃ, ayam eva maggo maggasaccaṃ ti, evaṃ tassa nāṇassa anugatiyaṃ nāṇaṃ*, cf. below No. 44 (2).

26. The cognition of others' mind, *paracittajñānam*.

The undoubting mental cognition of the mind and mental elements of other beings, other persons (*parasattvānāṃ parapudgalānāṃ cetasaiva cetasi cetasikeṣu ca dharmeṣv avicikitsitaṃ jñānam*). The other Pāramitās have, as mentioned, various corruptions of this term, and explain them, Aṣṭādaśa as *pratipajjñānam*, Pañcaviṃśati as *pratīpa-parijaya-jñānam*, and Śata as *pratīpakṣajñānam*, but the Tibetan version as *lam śes.pa dañ yoṅs.su byañ.ba śes.pa*, i. e. *pratipajjñānam parya-vadāna-jñānaṃ ca*; cf. Daśa on No. 27. The above explanation of *paracittajñānam* they apply to No. 27. The corresponding term in DN is *paricce nāṇaṃ*, which the Aṭṭhakathā III. 1020.10 f. explains: *paesaṃ cittaparicchede nāṇaṃ*, with the quotation *idha bhikkhu parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti*, cf. below No. 44 (4).

27. The conventional cognition, *saṃvṛtījñānam*.

The cognition of the paths (*pratipajjñānam*), cf. No. 44 (6). About the other Pāramitāḥ s. No. 26. DN Aṭṭhakathā III. 1020.13 ff. says that every cognition except that of the doctrine, that of connexion, and that of others' mind is conventional cognition: *ṭhapetvā dhamme nāṇaṃ, ṭhapetvā anvaye nāṇaṃ, ṭhapetvā paricce nāṇaṃ avasesaṃ sammulināṇaṃ*.

28. The cognition of suffering, *dukkhajñānam*.

The cognition of the origination and stability of misery (*dukkhasyotpādashīti-jñānam*). The other Pāramitās have: cognition of the not-origination of misery (*dukkhasyānotpādajñānam*), which corresponds to the *dukkhe anattasaññā* of AN I. 41.30, mentioned above sub. No. 23.

29. The cognition of origin, *samudaya-jñānam*.

The cognition of the removal of the rise (*samudayaśya prahā-
ṇa-jñānam*). The same in the other Pāramitās.

30. The cognition of cessation, *nirodha-jñānam*.

The cognition of the cessation of suffering (*duḥkhanirodha-jñānam*).
The same in the others.

31. The cognition of the way, *mārga-jñānam*.

The cognition of the eightfold Aryan path (*āryaṣṭāṅgamārga-jñānam*).
The same in the others.

32. The cognition of extinction, *kṣaya-jñānam*.

The cognition of the extinction of passion, hatred, and infatuation
(*rāga dveṣa moha kṣaya-jñānam*). The same in the others.

33. The cognition of non-originating, *anutpāda-jñānam*.

The cognition of the non-originating of the course of existence
(*bhavagatyanutpāda-jñānam*). The same in Aṣṭādaśa and Śata; Pañca-
viṃśati *anutpāde 'nu'pāda-jñānam*.

34. The true, accurate cognition, *yathābhūta-jñānam*.

The omniscience-cognition of the Tathāgata, *tathāgatasya sar-
vajñatā-jñānam*. Aṣṭādaśa and Pañcaviṃśati *yathārutajñānam*, but
Bidyabinod's fragment and Śata *yathoktājñānam*. Aṣṭādaśa explains
tathāgatasya sarvarutajñānam, Pañcaviṃśati and Śata have the same
explanation as Daśa. It is evident that *ruta* is due to an old mis-
reading of *bhūta*, and that it has been rendered more intelligible by
changing it to *ukta*. The explanation of Pañcaviṃśa and Śata confirms
the reading of Daśa.

35—37. The three faculties, *trīṇīndriyāni*. Not put together as
a group in Daśa, but in the other Pāramitās and e. g. DN III. 219. f.

35 (38 in the list). The faculty of resolving to come to know
what is not known, *anājñātamājñāsyāmīndriyam*.

The faculties of faith, energy, recollection, concentration, and
wisdom (above No. 9) of persons who are under training and without
clear understanding (*yac chaikṣāṇām pudgalāṇām anabhisamī'ānām
śraddhendriyam vīryendriyam smṛtīndriyam samādhīndriyam prajñen-
driyam*). Aṣṭādaśa adds, before *śraddhendriyam*, *anavabhāsam vinā-
mānam*, Pañcaviṃśati *anavabhāsam yad avinayam*, Tibetan Śata *ana-
vabhāsam*, the printed Sanskrit text has *anabhisamitā sampad avinayam
śraddhendriyam*, &c. According to DN Aṭṭhakathā III. 1002.30 f. this

faculty signifies the path of him who has entered into the stream (*sotāpattimaggañāṇassettaṃ adhivacanam*).

36 (39 in the list). The faculty of thorough knowledge, *ājñendriyam*.

The faculties of faith, &c., of persons under training, but possessed of clear understanding (*vac chaikṣāṇāṃ pudgalānāṃ abhisamitānāṃ śraddhendriyaṃ*, &c.). The other Pāramitās have *ājñātavatāṃ* instead of *abhisamitānāṃ*, apparently under the influence of No. 37. DN Aṭṭhakathā l. c. 33 ff. says that this signifies the insight in the six stages following on the attainment of the fruit of entering the stream (*sotāpattiphalato paṭṭhāya chasu tñānesu nāṇassettaṃ adhivacanam*).

37 (40 in the list). The faculty of him who is possessed of full understanding, *ājñātāvindriyam*.

The faculties of faith, &c., of persons beyond training, viz. arhats, Pratyekabuddhas, Bodhisattvas standing in the ten stages, and the Tathāgatas, who are arhats and fully enlightened (*yad asaikṣāṇāṃ pudgalānāṃ tadyathārhatāṃ, pratyekabuddhānāṃ, dasabhūmisthitānāṃ bodhisattvānāṃ, tathāgatānāṃ arhatāṃ samyakṣambuddhānāṃ śraddhendriyaṃ*, &c.). The other Pāramitās omit *tadyathā* and *dasabhūmisthitānāṃ*. According to DN Aṭṭhakathā l. c. 36 ff. this signifies the fruit of arhatship (*arahattaphalassettaṃ adhivacanam*).

38—40 (35—37 of the list). The three concentrations, *trayo samādhayaḥ*.

Not grouped together in Daśa, but enumerated in Pali sources, e. g. SN IV. 360.9 ff., where they are said to constitute the path leading to the unconditioned, see below no. 66 (*ayaṃ vuccati asaṃkhatagāmi maggo*).

38 (35 in list). The concentration with search and thought construction *savitarkaḥ savicāraḥ samādhiḥ*.

He dwells in the first meditation (above No. 16), which is separated from desires, separated from evil, not good, elements, characterized by joy and happiness (*viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmair prītisukhaṃ prathamam dhyānam upasampādy viharati*).

39 (36 in list). The concentration without search, only with thought construction, *avitarko vicāramātraḥ samādhiḥ*.

The interval between the first and the second meditation (*prathamadhyānasya dvitīyadhyānasya ca yāntarikā*).

40 (37 in list). The concentration without search and without thought construction, *avitarko 'vicāraḥ samādhīḥ*.

From the first meditation up to the attainment of the base where there are neither conceptions nor non-conceptions (*prathamam dhyānam upādāya yāvan naivasamjñānāsamjñāyatanasamāpattiḥ*).

41. The eight bases of overcoming, *aṣṭāv abhibhāvāyatanāni*-, cf. Burnouf, Lotus II. 824 ff.

(1) being conscious of forms inside, he sees forms outside, which are finite, of good colour, of bad colour, and becomes conscious of cognizing and seeing these forms after having overcome them (*adhyātman rūpasamjñā bahirdhā rūpāṇi paśyati paritṭāni suvarṇadurvarṇāni, tāni rūpāṇy abhibhūya jānāty abhibhūya paśyaty evaṃsamjñā bhavati*). The same explanation in other sources such as MV 71, and in Pali, e. g. in the Mahāparinibhānasutta DN II. 110.7 ff., with *janāmi passāmīti* instead of *janāty abhibhūya paśyaty* and *eko* added after *rūpasamjñā*. The same difference also below.

(2) not being conscious of forms inside he sees forms outside, which are large, of good colour, of bad colour, &c. (*adhyātman arūpasamjñā bahirdhā rūpāṇi paśyati mahadgatāni suvarṇadurvarṇāni, &c.*). DN I. c. 11 ff. and MV *rūpasamjñā* instead of *arūpasamjñā*. DN then adds two parallel bases beginning with *ajjhataṃ arūpasamjñā*, see below. DN has *appamāṇāni* 'immeasurable' instead of *mahadgatāni*. Daśa (2) thus corresponds to DN (4).

(3) not being conscious of forms inside he sees forms outside, blue, blue in colour, blue in appearance, blue in reflexion, such as the flax blossom or as a perfect Benares cloth, blue, blue in colour, blue in appearance, blue in reflexion; just so, not being conscious of forms inside, he sees forms outside, blue, blue in colour, blue in appearance, blue in reflexion (*adhyātman arūpasamjñā bahirdhā rūpāṇi paśyati nīlāni, nīlavarṇāni, nīlanidarśanāni nīlanirbhāsāni tadyathā umāpuṣpaṃ saṃpannam vā Bārāṇaseyam vastraṃ nīlam nīlavarṇam nīlanidarśanam nīlanirbhāsam, evam evādhyātman arūpasamjñā bahirdhā rūpāṇi paśyati nīlāni nīlavarṇāni nīlanidarśanāni nīlanirbhāsāni*). In DN this is No. 5, and we have *ubhatobhāgavimattitaṃ* 'soft on both sides', instead of *saṃpannam*, and the usual addition about becoming conscious of having overcome these forms.

(4) not being conscious of forms inside he sees forms outside, yellow, yellow in colour, &c., such as the blossom of *Pterospermum acerifolium* or as a perfect Benares cloth, yellow, &c., just so, &c. (*adhyātmam arūpasamjñi bahirdhā rūpāni paśyati pītāni*, &c., *tadyathā karnikārapuṣpaṃ saṃpannam vā Bārāṇaseyaṃ vastraṃ pītaṃ*, &c., *evam evādhyātmam* &c.). DN (6), with the same difference as above;

(5) the same, substituting 'red' for 'yellow', such as the blossom of *Pentapetes Phoenicea* or a perfect Benares cloth, red, &c., just so, &c. (*a. a. b. r. p. lohitaṇi*, &c., *tadyathā bandhujīvakapuṣpaṃ saṃpannam vā Bārāṇaseyaṃ vastraṃ lohitaṃ*, &c. DN (7) as above;

(6) the same, substituting 'white' for 'red' and 'the colour of the star Venus' for 'the blossom' and 'the Benares cloth' (*a. a. b. r. paśyaty avadātāṇi*, &c., *tadyathā uśanastārakāyā varṇo 'avadāto*, &c., *evam evādhyātmam* &c.). DN (8) has, in the comparison the 'morning-star' (*osadhītārakā*) and also, as in the preceding numbers, a white Benares cloth, and the usual addition;

(7) and (8) are verbally Nos. (4) and (5) of the eight deliverances, above No. 19.

It is evident that there is a confusion between the deliverances and the bases of overcoming, which in the *Mahāparinibbānasutta* immediately precede the deliverances. It is also evident that DN has preserved the oldest version. An indication to this effect can be seen in *rūpasamjñi* in No. 2 of MV. The confusion is easily accounted for when we bear in mind that the first deliverance: 'he who has form sees forms' (*rūpī rūpāni paśyati*) corresponds to the two first, and the second, 'not being conscious of forms inside', &c. (*adhyātmam arūpasamjñi*) to the third and fourth base, respectively, of DN. Daśa and MV have thus come to omit two bases and inserted two deliverances instead. The oldest traceable source was probably an ancient recension of the *Mahāparinirvāṇasūtra*.

The reading *uśanastārakā* in Daśa and MV makes it clear which star is meant, *uśanas* being = *Śukra*, Venus. Pali commentators explain *osadhī tārakā* in the same sense, cf. *Dhammapāla* on *Peta-vatthu* II. 10, p. 71.10: *ussannapabhā etāya dhīyati, osadhīmaṃ vā anu-balappadānā hutvā osadhī ti laddhanāmā tārakā*, i. e. the star is called

osadhī because it gives intense light (*prabhā* = *oso*), or because it gives strength to herbs. This looks like an attempt at giving an etymological interpretation of a difficult term.

42. The ten All-bases, *daśa kṛtsnāyatanāni*.

(1) the earth-all (*prthivīkṛtsnam*); (2) the water-all (*apḥkṛtsnam*); (3) the fire-all (*tejahkṛtsnam*); (4) the wind-all (*vāyukṛtsnam*); (5) the space-all (*ākāśakṛtsnam*); (6) the blue-all (*nīlakṛtsnam*); (7) the yellow-all (*pīlakṛtsnam*); (8) the red-all (*lohitakṛtsnam*); (9) the white-all (*avadātakṛtsnam*); (10) the consciousness-all (*viññānakṛtsnam*).

The same enumeration also elsewhere, e. g. AN V. 46.1 ff. (with No. 5, *ākāsakasiṇaṃ*, as No. 9, before *viññānakasiṇaṃ*), MV 72 (sequence 6, 7, 8, 9, 1—5, 10). Both have the explanatory addition: *prthivīkṛtsnam ity eke saṃjānate ity ūrdhvaṃ adhas tiryag advayaṃ apramāṇaṃ*, and in the same way with the others. *Daśa* gives a fuller explanation: realizing all the components in the earth component, everything becomes one component, the earth component (*sarvadhātūn prthivīdhātūn adhimucya sarvaṃ api prthivīdhātur evai-kadhātur bhavati*), and in the same way with the remaining bases. Then follows: because they penetrate everything, they are called all-bases (*nirantarakṛtsnaspharaṇāt* — Tibetan *zad.par.du skye brgyas. par byed.pa* — *tāny ucyante kṛtsnāyatanāni*), and: each individual base becomes everything, therefore they are called all-bases (*ekaikaṃ cāyatanam sarvaṃ bhavati, tasmād ucyante kṛtsnāyatanāni*).

43. The eighteen kinds of emptiness, *aṣṭadaśa śūnyatāḥ*.

(1) internal emptiness (*adhyātma-*); (2) external emptiness (*bahirdhā-*); (3) internal and external emptiness (*adhyātmabahirdhā-*); (4) emptiness of emptiness (*śūnyatā-*); (5) great emptiness (*mahā-*); (6) emptiness of ultimate reality (*paramārtha-*); (7) emptiness of the conditioned (*saṃskṛta-*); (8) emptiness of the unconditioned (*asaṃskṛta-*); (9) endless emptiness (*atyanta-*); (10) emptiness where there is no below, no above (*anavarāgra-*); (11) emptiness without elimination (*anavakāra-*); (12) emptiness of nature (*prakṛti-*); (13) emptiness of all elements (*sarvadharmā-*); (14) emptiness of own characteristics (*svalakṣaṇa-*); (15) emptiness of non-perceptibility (*anupalambha-*); (16) emptiness of non-existence (*abhāva-*); (17) emptiness of self-existence (*svabhāva-*); (18) emptiness of self-existence of non-existence (*abhāvasvabhāvasūnyatā*).

The same enumeration MV 37, while Dhs 41 has twenty items, adding emptiness of existence (*bhāvaśūnyatā*) between Nos. (15) and (16), and emptiness of being something different (*parabhāvaśūnyatā*) after No. (18), and substituting emptiness of non-characteristics (*alakṣaṇaśūnyatā*) for No. (15), evidently under the influence of Pañcaviṃśati.

The detailed explanations of Daśa follow the above sequence, only transposing Nos. (13) and (14).

Aṣṭādaśa fol. 227a 5 ff., Pañcaviṃśati 195.10 ff., Śata 1407.4 ff. have similar enumerations followed by explanations. Bidyabinod's fragment of the Aṣṭādaśa has *apratikāra-* instead of *anavakāra-* in No. (11) (but Tibetan *dor.ba.med.pa*) and puts No. (14) (*svalakṣaṇa-*) before No. (13) (*sarvadharma-*) in the enumeration, but not in the explanations, just the opposite of what is the case in Daśa. In the following I shall adopt the sequence of the explanations in Daśa.

(1) The elements called internal are: eye, organ of audition, organ of smell, tongue, body, mind (i. e. the six internal bases, above No. 2); here the eye is void of eye, on account of its not being constant and not perishable. And for what reason? This is its nature (*adhyātmikā dharmā ucyante cakṣuḥ śrotraṃ ghrāṇaṃ jihvā kāyo manaḥ; tatra cakṣuś cakṣuṣā śūnyam akūḷasthāvināśitām upādāya. Tat kasmād dhetoḥ prakṛtiḥ asyaiṣā*). Then follow the same remarks about the remaining elements;

(2) the elements called external are: shape, sound, smell, taste, tangibles, non-sensuous objects (i. e. the six external bases, above No. 2); here shape is void of shape, &c., as above (*bāhyā dharmā ucyante rūpaṃ śabda gandho rasaḥ spraṣṭavyaṃ dharmāḥ; tatra rūpaṃ rūpeṇa śūnyam, &c., as above*);

(3) the elements called interior and exterior are: the six interior and the six exterior bases; here the interior elements are void of interior elements, &c., as above, the exterior elements are void of exterior elements, &c., as above (*adhyātmabāhyā dharmā ucyante śaḍ ādhyātmikāny āyatanāni, śaḍ bāhyāny āyatanāni; tatrādhyātmikā dharmā ādhyātmikair dharmaiḥ śūnyā, &c., as above, bāhyā dharmā bāhyair dharmaiḥ śūnyā, &c., as above*).

The other Pāramitās shorter, and apparently better: here the interior elements are void of exterior elements, &c., as above;

(4) the emptiness of all elements is void of the all-elements-emptiness which is the emptiness of all elements, &c., as above (*yā sarvadharmāṇāṃ śūnyatā tayā sarvadharmasūnyatayā sarvadharmasūnyatā śūnyā*, &c., as above);

(5) the eastern quarter is void of the eastern quarter, &c., as above (*pūrvā dik pūrvayā diśā śūnyā*, &c., as above); then the same about the southern, the western, the northern quarter, the four intermediate quarters, — these eight quarters, the upper quarter, the lower quarter (*evam eva dakṣiṇā pāścimā uttarā dik, catasro vidiśas tā aṣṭau diśa upariṣṭād dig upariṣṭād diśā śūnyā, adhasṭād dig adhasṭād diśa śūnyā*, &c., as above);

(6) *nirvāṇa* is called the ultimate reality; here *nirvāṇa* is void of *nirvāṇa*, &c., as above (*paramārtha ity ucyate nirvāṇaṃ, tatra nirvāṇaṃ nirvāṇena śūnyam*, &c., as above);

(7) 'conditioned' is a name of the planes of desire, of matter, and the immaterial sphere; here the sensuous plane is void of the sensuous plane, &c., as above (*saṃskṛtam ucyate kāmadhātū rūpadhātur arūpadhātūḥ, tatra kāmadhātūḥ kāmadhātunā śūnyo*, &c., *evam eva rūpadhātū rūpadhātunā śūnyaḥ, arūpadhātur arūpadhātunā śūnyaḥ*);

(8) unconditioned is called an element which has no origination, no stability, no extinction, no otherness; here the unconditioned is void of the unconditioned, &c., as above (*asaṃskṛtam ucyate yasya dharmasya notpādo na sthitir na nirodho nānyathātvam; tatrāsaṃskṛtam asaṃskṛtena śūnyam*, &c., as above);

(9) endless is the emptiness of an element where no origination is found on account of its not being constant and not perishable (*yasya dharmasya notpāda upalabhyate 'kūṣṭhāvināśitām upādāya*).

Aṣṭādaśa in Bīdyabīnoḍ's text *yasya dharmasyātyantato notpāda upalabhyate*, but the Tibetan version, Pañcaviṃśati and Śata *yasyānto nopalabhyate tad atyantam, atyantam atyantena* (Tibetan Aṣṭādaśa *anto 'ntena*) *śūnyam*, &c., as above, apparently an improvement;

(10) without a below and an above is the emptiness of an element where no coming is found, on account of its not being constant and not perishable (*yasya dharmasya nāgatir upalabhyate 'kūṣṭhāvināśitām upādāya*).

Aṣṭādaśa, Pañcaviṃśati and Śata apparently better: *yasya nāvaram upalabhyate nāgram*. Aṣṭādaśa and Pañcaviṃśati add: *tasya*

madhyābhāvaḥ, yasya ca nāgram nāvaram na madhyam (Pañcaviṃśati *nādir na madhyam nāvaram*) *upalabhyate tasya nāgatir na gatiḥ, agramadhyāvarāṇy agramadhyāvaraiḥ* (Pañcaviṃśati *ādi-* for *agra-*) *śūnyāny, &c.,* as above. Śata has instead *avarāgram avarāgreṇa śūnyam, &c.,* as above; again apparently later improvements;

(11) where there is no elimination of any element, on account of its not being constant and not perishable (*yatra na kasyacid dharmasyāvākāro 'kūṭasthāvināśitām upādāya*). Bidyabinod's text of the Aṣṭādaśa *yatra na kasyacid dharmasya pratikāra iyam ucyate 'pratikāraśūnyatā*, but the Tibetan version, and Pañcaviṃśati *yasya dharmasya na kaścīd avakāro, &c.* Pañcaviṃśati adds, after *avakārah*, the gloss *avakāro nāma avikiraṇam choraṇam utsargaḥ*; Śata *yatra na kasyacid dharmasya choraṇam*. All three add *anavakāro 'navakāreṇa śūnyo, &c.,* as above;

(12) the nature of all elements, conditioned and unconditioned, is not made by Śrāvakas, nor by Pratyekabuddhas, nor by Bodhisattvas, nor by holy Buddhas, on account of, &c., as above (*yā sarvadharmāṇāṃ prakṛtiḥ sā na śrāvakaiḥ kṛtā, na pratyekabuddhaiḥ kṛtā, na buddhair bhagavadbhiḥ kṛtākūṭasthāvināśitām upādāya, &c.* The three other ones add, after *kṛtā, prakṛtiḥ prakṛtyā śūnyā, &c.*;

(13) No. 14 in the list and in the other Pāramitās: matter has the characteristic to materialize, feeling to feel, conception to perceive, the forces to accumulate motive faculty, consciousness to make conscious, and so forth down to the characteristic of both conditioned and unconditioned elements; all these elements are void of their own characteristics, &c. (*rūpyalakṣaṇaṃ rūpaṃ, anubhavalakṣaṇā vedanā, saṃjānanalakṣaṇā saṃjñā, abhisamskāralakṣaṇāḥ saṃskārāḥ, vijānanalakṣaṇaṃ vijñānam, peyālaṃ yāvad yac ca saṃskṛtānāṃ dharmāṇāṃ lakṣaṇaṃ yac cāsaṃskṛtānāṃ dharmāṇāṃ lakṣaṇam, sarva ete dharmāḥ svena svena lakṣaṇena śūnyā, &c.*).

The Tibetan Śata has misunderstood *rūpya-* to mean *hjiḡpa* 'perishable', as if the base were *rup*. For *saṃjānana-* the others have *udgrahaṇa-*. Śata enumerates the items following on consciousness in detail, each with its individual characteristic, instead of the abbreviated text of Daśa; Pañcaviṃśati says: should be detailed (*vistareṇa kartavyam*), and winds up: *yac ca saṃskṛtānāṃ dharmāṇāṃ lakṣaṇalakṣaṇaṃ yac cāsaṃskṛtānāṃ dharmāṇāṃ lakṣaṇalakṣaṇam sarva*

etc *dharmāḥ svalakṣaṇasūnyā*, &c. A reflex of this reading is found in Dhs, where this emptiness is called *lakṣaṇasūnyatā* and another *alakṣaṇasūnyatā* is added;

(14) No. 13 in the list and in the other Pāramitās: 'all-elements' is the name of the five groups (above No. 1), the twelve bases (above No. 2), the eighteen components (above No. 3), elements with form, elements without form, conditioned elements, and unconditioned elements; here the all-elements are void of all-elements, &c., as above (*sarvadharmā ucyante pañca skandhā dvādaśāyatanāny aṣṭādaśa dhātavo rūpiṇo dharmā arūpiṇo dharmāḥ saṃskṛtā dharmā asaṃskṛtā dharmāḥ; tatra sarvadharmāḥ sarvadharmaiḥ śūnyā*, &c., as above).

The other Pāramitās specify the groups and the bases; Pañcaviṃśati omits *rūpiṇo dharmā arūpiṇo dharmāḥ*;

(15) this is just the non-perception of all elements, &c. (*sāpi sarvadharmānupalambho 'kūṭa-* &c.).

Aṣṭādaśa and Pañcaviṃśati: *ye dharmā atitānāgatapratyutpannās te nopalabhyante* (Pañcaviṃśati adds *tat kasmāḍ dhetoh*), *nālīte 'nāgatā upalabhyante nāpy anāgate 'tīlāḥ, nāpy atitānāgate pratyutpannāḥ*, Śata *yatrātītaṃ nopalabhyate 'nāgataṃ nopalabhyate, pratyutpannasya sthitir nopalabhyate*. Then they all go on: *anupalambho 'nupalambhena śūnyo* (Pañcaviṃśati adds: *eṣāṃ iyaṃ anupalabdhir ādiviśuddhitvāt*) *akūṭa-* &c.

Dhs has instead of this emptiness the non-characteristic emptiness (*alakṣaṇasūnyatā*), see above ad No. (13);

(16) emptiness of non-existence, where no existence is found (*yatra na kaścīd bhāva upalabhyate*).

Aṣṭādaśa the same, Pañcaviṃśati and Śata, see below; Dhs inserts *bhāvasūnyatā* before this;

(17) emptiness of self-existence is absence of self-existence of what is brought about by joining together (*vaḥ sām̐yogikasya svabhāvābhāvaḥ*).

Aṣṭādaśa *yatra na kaścīd svabhāva upalabhyate. Sām̐yogikasya* in Daśa perhaps transferred from No. (18); the others see below;

(18) what is brought about by joining together has no self-existence (*nāsti sām̐yogikasya kaścīd svabhāvaḥ*).

The others add *pratītyasamutpannatvāt* (Aṣṭādaśa and Pañcaviṃśati add *sarvadharmāṇām*), *sām̐yogaḥ sām̐yogena śūnyo*, &c., as above.

Here the explanation of the eighteen voidnesses should be expected to be at an end, but Daśa has some additional remarks, which I shall number (19)–(23):

(19) and again, Śāradvatīputra, existence is void of existence, non-existence of non-existence, self-existence of self-existence, being-something-else of being-something-else (*punar aparāṃ Śāradvatīputra bhāvo bhāvena śūnyaḥ, abhāvo 'bhāvena śūnyaḥ, svabhāvaḥ svabhāvena śūnyaḥ, parabhāvaḥ parabhāvena śūnyaḥ*).

Aṣṭādaśa and Śata *punar aparāṃ Subhūte* (Aṣṭādaśa adds *abhāva-svabhāvaśūnyatā*): *bhāvo bhāvena śūnyaḥ*, &c., as Daśa.

(20) What is here existence? (*tatra katamo bhāvaḥ*). The others the same, only Pañcaviṃśati *katamā bhāvaśūnyatā*, which is reflected in Dhs with its *bhāvaśūnya'ā* before *abhāvaśūnyatā*.

'Existence' means the five groups; here existence is void of existence (*bhāva ucyate pañca skandhāḥ; tatra bhāvo bhāvena śūnyaḥ*). So also the others, only Pañcaviṃśati *upādānaskandhāḥ*, and *akūṭaśāhāvīnāśītām upādāya* after *śūnyaḥ*; Aṣṭādaśa *pañca skandhā bhāvena śūnyā* (Tibetan *nopalabhyante*) *ajātatvāt*, Śata *pañca skandhāḥ pañcaskandhaiḥ śūnyaḥ*;

(21) how is non-existence void of non-existence? 'Non-existence' means 'unconditioned'; here the unconditioned is empty of the unconditioned (*katham abhāvo 'bhāvena śūnyaḥ? abhāva ucyate 'saṃskṛtam; tatrāsaṃskṛtam asaṃskṛtena śūnyam*).

The same in the others, only Pañcaviṃśati *tatra katamābhāvaśūnyatā*, adding *akūṭa*- &c. The Sanskrit Śata here repeats *abhāvo 'bhāvena śūnyaḥ, svabhāvaḥ svabhāvena śūnyaḥ, parabhāvaḥ parabhāvena śūnyaḥ*;

(22) how is self-existence void of self-existence? The emptiness of all elements is not produced by knowledge, not by intuition, not by anybody (*katham svabhāvaḥ svabhāvena śūnyaḥ? yā sarva-dharmāṇāṃ śūnyatā sā na jñānena kṛtā, na darśanena kṛtā, na kenacit kṛtā; ayaṃ svabhāva ucyate svabhāvaśūnyaḥ*).

Similarly in the others; only Śata omits the first query. Then Tibetan Aṣṭādaśa, Pañcaviṃśati and Śata go on: *svabhāva ucyate prakṛtir aviparītā; tatra yā śūnyatā* (Pañcaviṃśati *tasyā yā tayā śūnyatā akūṭa*-, &c.) *sā na jñānena na darśanena* (Pañcaviṃśati *na sā jñānena*

darśanena ca) *kṛtā* (Pañcaviṃśati adds *tat kasya hetoḥ? prakṛtir asyaisā*); *iyam ucyate svabhāvasūnyatā*;

(23) how is being-something-else void of being-something-else? The element-stability, element-constituent, element-faultlessness, suchness, unerring suchness, non-differing suchness, constancy of the elements after the originating or non-originating of the Tathāgatas, and the being-something-else of these elements which is void of something else (*kathaṃ parabhāvaḥ parabhāvena śūnyaḥ? yotpādād vā tathāgatānāṃ anutpādād vā tathāgatānāṃ sthitaivaiśā dharmāṇāṃ dharmasthitiṭā dharmadhātūr dharmānavadyatā tathatā aviparyāsataḥ tathā ananyatathatā bhūtakotiḥ yaś cemeṣāṃ dharmāṇāṃ pareṇa śūnyaḥ parabhāvaḥ sa ucyate parabhāvena śūnyaḥ*).

The others have *katamā parabhāvasūnyatā*? Aṣṭādaśa and Śata omit *dharmāṇāṃ* before *dharmasthitiṭā*, and insert *dharmatā* after *dharmasthitiṭā*, while Pañcaviṃśati has *dharmāṇāṃ dharmatā dharmasthitiṭā yāvat bhūtakotiḥ tasyā yā tayā śūnyatā akūṭa-*, &c., *na sā pareṇa kṛtā, tat kasya hetoḥ? prakṛtir asyaisā*. Sanskrit Śata has *dharmāniyamatā* instead of *dharmānavadyatā*, Aṣṭādaśa and Śata *avitathatā* instead of *aviparyāsataḥ tathatā* and *yā cemeṣāṃ* (Śata *iti hi yeṣāṃ*) *dharmāṇāṃ pareṇa śūnyatā* (Aṣṭādaśa *śūnyā sthitiṭā*). All three wind up: *iyam ucyate parabhāvasūnyatā*.

It will be seen that the additional remarks in Daśa have led to confusion and complications. Pañcaviṃśati and Śata leave out *abhāvasūnyatā* and *svabhāvasūnyatā* in their proper places, though Śata has them all right in the enumeration p. 1407.4 ff. Also p. 24.15 ff. Pañcaviṃśati has, after *anupalambhasūnyatā*, *abhāvasvabhāvasūnyatā*, *bhāvasūnyatā*, *abhāvasūnyatā*, *svabhāvasūnyatā*, *parabhāvasūnyatā*, while Śata in the corresponding passage, p. 79.6 ff. has *anupalambha-*, *abhāva-*, *svabhāva-*, *abhāvasvabhāvasūnyatā* and no *parabhāvasūnyatā*. In the explanation, p. 197.2 ff., Pañcaviṃśati then introduces *bhāvasūnyatā*, *abhāvasūnyatā*, and *svabhāvasūnyatā* after *abhāvasvabhāvasūnyatā*, where they appear to be out of place, and Aṣṭādaśa and Śata do the same with *svabhāvasūnyatā*. All three, finally, agree in introducing the *parabhāvasūnyatā*, which also occurs in Dhs. It was probably first introduced in the Pañcaviṃśati, on which Dhs seems to have been dependent.

The term *parabhāva* is discussed in the Mūlamadhyamikakārikās and their commentary, pp. 265 f. It is there stated that somebody maintains that, even if we deny self-existence (*svabhāva*), we might be justified in assuming a *parabhāva*, an existence as being different from something else. And then there would also be a self-existence, because it is impossible to say that something which has no self-existence is different from something else. But no, for self-being is simply being-something-else than being-something-else. Such discussions recall certain sophistical speculations in European philosophy, but do not seem to belong to the oldest Pāramitās.

Here ends the first chapter of Daśa, which deals with the elements closely connected with the training of the Bodhisattva. In the second chapter follow elements more directly connected with Buddhahood.

44. The ten forces of the Tathāgata, *Tathāgatasya daśa balāni*.

A long note by Burnouf is found Lotus II. pp. 781 ff.; cf. also Senart, Mahāvastu I. 159.10 ff. with note, and the enumerations Dhs 76, MV 7.

(1) he correctly knows the proper place as the proper place and the wrong place as the wrong place (*sthānam sthānato yathābhūtaṃ prajānāti, asthānam asthānato yathābhūtaṃ prajānāti*).

The same explanation e. g. AN V. 33.11 ff.; Dhs 76, MV 7 *sthānāsthānājñānabalam*, Mahāvastu I. 159.11 *sthānāsthānabalaṃ vetti*;

(2) he correctly knows the fruit, as to place and cause, of past, future, and present works and work-accumulations (*atītanāgatapratyutpannānāṃ karmaṇāṃ karmasamādānānāṃ ca sthānaśo hetuśo vipākam yathābhūtaṃ prajānāti*).

The same, only omitting *karmaṇāṃ*, AN I. c.; Dhs MV *karmavipākajñānabalam*, Mahāvastu as No. 5, p. 160.1, *karmabalaṃ pratijānanti śubhāśubham*;

(3) he correctly knows the many various components of the world (*anekadhātunānādhātulokaṃ yathābhūtaṃ prajānāti*).

AN the same, as No. 4; Dhs as No. 3, MV as No. 4 *nānādhātujñānabalam*; Mahāvastu *nānādhātukaṃ lokaṃ vidanti*;

(4) he correctly knows the various, many, inclinations of other beings, other persons (*parasattvānāṃ parapudgalānāṃ nānādhimuktikatām anekādhimuktikatām yathābhūtaṃ prajānāti*).

AN the same, as No. 5, only shorter: *sattānaṃ nānādhimutti-kataṃ*; Dhs as No. 4, MV as No. 3 *nānādhimuttijñānabalam*; Mahāvastu *adhimuktinānātvam vetti*;

(5) he correctly knows the higher and lower degrees of the faculties of other beings, other persons (*parasattvānaṃ parapudgaṭṭhānaṃ indriyaparāparatvaṃ yathābhūtaṃ prajānāti*).

The same AN, as No. 6; Dhs MV *indriya-* (Dhs *sattvendriya-*) *parāparajñānabalam*; Mahāvastu *parapuruṣacaritakuśalāni vetti*;

(6) he correctly knows the path going in all directions (*sarvatra-gāminīṃ pratipadaṃ yathābhūtaṃ prajānāti*).

The same AN as No. 3; Dhs MV *sarvatra-gāminīpratipajjñānabalam*; Mahāvastu, as No. 2, *sarvatra-gāminīṃ ca pratipadaṃ vetti*;

(7) he correctly knows the knowledge of the defilement, pacification, rising up, of the faculties, the forces, the features of enlightenment, the deliverances, the meditations, the concentrations, the attainments (*indriya-bala-bodhyaṅga-vimokṣa-dhyāna-samādhī-samāpattināṃ saṃkleśa-vyavadāna-vyutthāna-jñānaṃ yathābhūtaṃ prajānāti*).

The same AN, only leaving out *indriya-*, *bala-* and *bodhyaṅga-*: *jhānavimokkhasamādhīsamāpattināṃ*; Dhs MV *sarva-* (omitted in Dhs) *dhyānavimokṣasamādhīsamāpattisaṃkleśavyavādānasamutthāna-jñānabalam*; Mahāvastu *kleśavyavādānaṃ vetti*;

(8) he remembers his manifold former existence (*anekavidhaṃ pūrvanivāsam anusmarati*).

The same AN, with long exemplification; Dhs MV *pūrvanivāsā-nusmṛtijñānabalam*; Mahāvastu *pūrvanivāsaṃ vetti bahuprakāraṃ*;

(9) he correctly knows how beings disappear and are produced (*sattvānaṃ cyutyupapattiṃ yathābhūtaṃ prajānāti*).

AN has a long paraphrase: *dibbena cakkhunā visuddhena atikkanta-mānusakena satte passati cava-māne upapajjamāne*, &c.; Dhs MV *cyutyupapatti-* (Dhs *cyutyutpatti-*) *jñānabalam*; Mahāvastu *pariśuddhadvī-yanayanā bhavanti*;

(10) through disappearance of the defilements he himself realizes, visualizes, attains an undefiled deliverance of mind and wisdom even in this life: birth is exhausted for me, I have lived a pure life, done what should be done; after this I do not know of another becoming, i. e. I know there will be no new birth (*āsravāṇāṃ kṣayād anāsravāṃ cetovimuttiṃ prajñāvimuttiṃ dṛṣṭa eva dharme svayam abhijñāya*

sākṣātkṛtyopasaṃpadya viharati: kṣiṇā me jātir uṣiṇaṃ brahmacaryaṃ kṛtaṃ karaṇīyaṃ nāparam asmād bhavaṃ jānāmīti).

The same AN, only omitting the last well-known formula *kṣiṇā* &c.; Dhs MV *āsravakṣayajñānabalāṃ*; Mahāvastu *sarvakleśavināśaṃ prāpnonti*.

45. The four forms of confidence, *cattāri vaiśāradyāni*.

(1) I see no sign that any ascetic, or brahmin, or god, or māra, or brahmā, or anybody in the world could, with justice, urge against me that such and such elements have not been understood by me who claim to be perfectly enlightened, and, not seeing any such sign, I remain having attained peace, having attained freedom from fear, having attained confidence, I lay claim to the exalted 'bull'-state, I properly raise the lion's roar in the assembly, I turn the sacred wheel, which was never before with justice turned by any ascetic, or brahmin, &c., as above (*śamyaksaṃbuddhasya me pratijānata ime dharmā anabhisambuddhā ity atra vata māṃ śramaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā kaścīd vā punar loke saha dharmeṇa codayed iti nimittam etan na samanupaśyāmi, nimittam etad aham asamanupaśyan kṣemaaprāpto viharāmy abhayaaprāpto vaiśāradyaprāpto viharāmy, udāraṃ ārsabhaṃ sthānaṃ pratijānāmi, paṇḍitaṃ samyak siṃhanādaṃ nadāmi, brāhmaṇaṃ cakraṃ pravartayāmy apravartitapūrvam śramaṇena vā brāhmaṇena vā*, &c., as above).

Practically the same wording, only with *te* instead of *me* after *sammāsaṃbuddhassa*, and the arrangement slightly different, e. g. MN I. 71.32 ff., where the interlocutor is, as in the Daśa, Sāriputto: *cattār 'imāni Sāriputta tathāgatassa vesārajjāni yehi vesārajjehi samanāgato tathāgato āsabhaṃ jhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti; katamāni cattāri: sammāsaṃbuddhassa te paṭijānato*, &c., down to *viharāmi*, and so also for the other forms, leaving out the introductory remarks; Dhs and MV *abhisambodhi* (MV *sarvadharmasambodhi*) *vaiśāradyam*;

(2) I see no sign, &c., as above, could urge against me, who claim to have exterminated the defilements; that such and such defilements have not been exterminated, &c., as above (*kṣiṇāsravasya me pratijānato ima āsravā aparikṣiṇā iti vata māṃ*, &c., as above).

The same, with the difference mentioned above, MN. Dhs and MV *sarvāsrava*- (Dhs *āsrava*) *kṣayajñānavaiśāradyam*;

(3) I see no sign, &c., as above, could urge against me that the elements explained by me as causing hindrance are not capable to cause hindrance, that there is no substance in this, &c., as above (*ye ca mayāntarāyikā dharmā ākhyātās te pratisevato nālam antarāyāyeti, nedaṃ sthānaṃ vidyata ity atra vata*, &c., as above).

The same, as above, MN, only *nedaṃ sthānaṃ vidyate* omitted; MV *antarāyikadharmānanyathātvaniścittavyākaraṇavaiśāradyam*; omitted by oversight in Dhs;

(4) I see no sign, &c., as above, could urge that he who takes to the path explained by him to the hearers as leading to holy deliverance, leading to penetration, to thorough elimination of misery for him who does so, should not come out to thorough elimination of misery, that there is no substance in this, &c., as above (*yā tena śrāvakebhyaḥ pratipad ākhyā'tā āryanairyaṇīkā nairvedhikā tatkarasya samyag duḥkhaḥsayāya, tāṃ pratipadyamāno na niryaṇyāt samyag duḥkhaḥsayāyeti, nedaṃ sthānaṃ vidyata ity*, &c., as above).

MN shorter: *yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa sammā dukkhakkhayāyāti*, &c.; Dhs *nairyaṇīka-mārgāvataranaṇavaiśāradyam*, MV *sarvasampadadhigamāya nairyaṇīka-pratipattathātvavaiśāradyam*.

46. The four penetrations, *catasraḥ pratisaṃvidāḥ*. Cf. Burnouf, Lotus II. 838 ff.

(1) of the sense (*artha*-); (2) of the doctrine (*dharma*-); (3) of the analysis (*nirukti*-); (4) through flashes of idea (*pratisaṃbhāna-pratisaṃvid*).

The same e. g. AN III. 120.1 ff. (*paṭisaṃbhidā*); Dhs 51 and MV 13 in the sequence *dharma*-, *artha*-, *nirukti*-, *pratibhānasamvid*.

47. The great friendliness, *mahāmaitrī*.

This means that the Tathāgata behaves in the same way towards all beings, foe or friend (*yā tathāgatasya sarvasattveṣu, śatrau ca mitre ca, samavurttiā*). This is a sublimation of *maitrī*, No. 17 (1); cf. below sub No. 53.

48. The great commiseration, *mahākaruṇā*.

This means not to give up friendliness towards the beings, devoid as they are of essence (*niḥsattveṣu sattveṣu yo maitryatyāgaḥ*).

The other Pāramitās add the great sympathy (*mahāmuḍitā*) and the great equanimity (*mahopekṣā*, cf. below sub No. 53).

49. The eighteen exclusive elements of the Buddha, *aṣṭādaśā-veṇikā buddhadharmāḥ*.

Cf. Burnouf, Lotus II. 648 ff., Senart, Mahāvastu I. 505 f., Poussin, Abhidharmakośa VII. 66.

The etymology of *āveṇika-* is not known. In the oldest Central Asian fragments of the Aṣṭādaśa it takes the form *āvedanika-* 'declaring', i. e. probably 'characterizing', apparently due to an analysis of an Ardhamāgadhi **āveṇiya-* as **āveyaṇiya-* < *āvedanika-*. My friend Helmer Smith has kindly let me have an analysis of the Pali sources, which clearly shows that the word means the same thing as Sanskrit *prthagbhūta-* 'special, separate, exclusive', cf. the Tibetan translation *ma hḍres.pa*. *Āveṇika-*, *āveṇiya-*, and, in composition, *āveṇi-*, can then mean 'separate', as when the devas wish to build a stūpa of their own over Padumuttara's relics, and are told, Apadāna 71.9, that there is no separate *dhātu*, the *sarīra* being gathered in one place: *dhātu āveṇikā natthi, sarīraṃ ekapiṇḍitaṃ*; it may almost have the meaning 'schismatic', e. g. Vinaya II. 204.26: *āveṇiuposathaṃ karonti, āveṇi-pavāraṇaṃ karonti, āveṇisaṃghakammaṃ karonti*, where Buddhaghosa says *āveṇi ti visuṃ*, i. e. *āveṇi* means 'separately'. And everywhere the actual meaning is, as the Pali commentators say, 'not shared by others', 'individual' (*parehi asādhāraṇaṃ, paṭiyekkaṃ*). Burnouf found a word *aveṇi* in Yaśomitra's Abhidharmakośavyākhyā (according to Smith V. 18, p. 458.19-23 in the Tokyo edition 1936), where it is explained as the negation of *veni*: *saṃparko veṇir ity ucyate, na veṇir aveṇiḥ, prthagbhāva ity arthaḥ. Evaṃ hy uktam 'aveṇir bhagavān, aveṇir bhikṣusaṃgha' iti, prthag bhagavān, prthag bhikṣusaṃgha ity abhiprāyaḥ; aveṇyā caraty āveṇikī, nānyānuśayasahacārīṇīty arthaḥ*. But *veṇi-* 'contact, association', *aveṇi-* 'absence of association', and Yaśomitra's quotations have not been traced in genuine sources and are highly suspect.

The exclusive properties of the Buddha are not enumerated, or even mentioned, in old Pali texts. Burnouf utilized Buddhārakkhita's Jinālaṃkāra, which can only be treated as a secondary source, being quite late and strongly influenced by Mahāyāna.¹

¹ cf. Winternitz, Geschichte der Indischen Litteratur II. 179; Geiger, Pāli Literatur und Sprache § 34.3.

Our chief sources are accordingly, besides the new list in the Daśa, Dhs 79, MV 9, and Mahāvastu I. 160, where these elements are mentioned in explanation of the term 'Buddha-eye' (*buddhacakṣuḥ*), with the remark: the knowledge of these eighteen exclusive Buddha-elements is what is called 'the Buddha-eye' (*yaṃ imeṣv aṣṭādaśasu āveṇikeṣu buddhadharmēṣu jñānam idam ucyate buddhacakṣur iti*).

(1) there is no stumbling, i. e. no error (*nāsti Tathāgatasya skhalitam*).

This comes as No. 13 in Mahāvastu, and also in Jinālamkāra, where *skhalitam* is replaced by *davā*, which is said to mean 'action with a view to difficulty' (*kicckādhippāyena kiriyā*); Helmer Smith has, however, drawn my attention to Visuddhimagga 31.3, where *davāya* is said to mean *kiḷānimittam*, and we must evidently read *kiḷādhippāyena* or *khiḍḍādhippāyena* 'with a view to be playful';

(2) there is no bawling (*nāsti ravitam*, Tibetan *ca-co med.pa*).

No. 14 in Mahāv. and Jin., the latter giving *ravā*, explained as 'violence', or, 'precipitation' (*sahasā kiriyā*);

(3) there is no loss of memory (*nāsti muṣitasmr̥titā*).

No. 15 in Mahāv. and Jin., which latter has *apphutam*, explained as 'untouched by knowledge' (*nānena aphassitam*);

(4) there is no conception of difference (*nāsti nānātvasaṃjñā*).

No. 5 in Dhs and MV; No. 18 in Mahāv., No. 16 in Jin., which gives *vedāyitattam* explained as 'precipitation' (*turitakiriyā*);

(5) there is no unconcentrated mind (*nāsty asaṃhitaṃ cittaṃ*).

No. 4 in Dhs, MV; No. 16 in Mahāv., No. 17 in Jin., which has *avyāvaṇamano*, explained as 'purposeless mind-attitude' (*nirattthako cittasamudācāro*);

(6) there is no indifference devoid of reflecting (*nāsty apratisaṃkhyāyopekṣā*).

No. 17 in Mahāv., No. 18 in Jin., which gives the explanation 'indifference through ignorance' (*aññānupekkhā*);

(7) there is no loss of intention (*nāsti chandasya hāniḥ*);

(8) there is no loss of energy (*nāsti viryasya hāniḥ*).

Jin. has 'there is no loss of the law-teaching' (*natthi dhamma-desanāya hāni*);

(9) there is no loss of memory (*nāsti smṛter hāniḥ*).

Jin. here gives No. (8) instead;

(10) there is no loss of concentration (*nāsti samādher hāniḥ*);

(11) there is no loss of wisdom (*nāsti prajñāyā hāniḥ*);

(12) there is no loss of emancipation (*nāsti vimukter hāniḥ*).

Daśa and Dhs add: no loss of intuitive knowledge of emancipation (*nāsti vimuktijñānadarśanasya hāniḥ*);

(13) every bodily act preceded by knowledge, conforming to knowledge (*sarvaṃ kāyakarma jñānapūrvanṅgamaṃ jñānānuparivartī*).

No. 4 in Mahāv. and Jin.

(14) every word-act preceded by knowledge, conforming to knowledge (*sarvaṃ vākkarma jñānapūrvanṅgamaṃ jñānānuparivartī*).

No. 5 in Mahāv.; omitted in Jin., which reckons its No. 4 as three items.

(15) every mind-act preceded by knowledge, conforming to knowledge (*sarvaṃ manahkarma jñānapūrvanṅgamaṃ jñānānuparivartī*).

No. 6 in Mahāv.; Jin. see above.

(16) knowledge of past time, free from attachment and hindrance (*atīte 'dhvany asaṅgam apratihatam jñānam*).

No. 1 in Mahāv. and Jin., omitting *asaṅgam*;

(17) knowledge of future time, free from attachment and hindrance (*anāgate 'dhvany asaṅgam apratihatam jñānam*).

Omitted in Dhs; No. 2 in Mahāv. and Jin.

(18) knowledge of present time, free from attachment and hindrance (*pratyutpanne 'dhvany asaṅgam apratihatam jñānam*).

No. 3 in Mahāv. and Jin.

It will be seen that Mahāv. and Jin. have a different arrangement. Mahāvastu belongs to the Mahāsāṅghika school, and it seems to be allowed to draw the inference from the practically identical list given in Jinālamkāra that this work is under the influence of some similar source. The difference in terms, and the explanations given in it, are without critical value. Daśa is a Mādhyamika text, and Dhs is throughout dependent on the Pāramitās, especially on the Pañcaviṃśati; MV cannot be assigned to any definite school, but cannot in any way be characterized as Hīnayānistic. We shall see later on that its list of the characteristics of a Superman (*mahāpuruṣa-lakṣaṇāni*) mainly agrees with that of the Lalitavistara, and we have no sufficient reason for assigning it to the Mādhyamika school, and we are allowed to consider its list of the exclusive Buddha-elements

as an independent source. Its general agreement with that of the Mādhyamikas supports the latter as against that of the Mahāsāṅghikas. We seem to be justified in assuming that the whole group was not developed in Hinayāna.

50. Omniscience, *sarvajñatā*.

This is the certain cognition of the absence of an individual ego in the twelve bases known to Śrāvakas and Pratyekabuddhas (*yad dvādaśasū śrāvakaṇāṃ pratyekabuddhāyataneṣu ekāntikaṃ pudgalanairātmyajñānam*).

51. Knowledge of the aspects of the path, *mārgākārajñatā*.

This is the Bodhisattva's going out on the Bodhisattva vehicle, knowing the way of the three vehicles and not being satisfied by the vehicles of the Śrāvakas and Pratyekabuddhas (*yad bodhisattvasya triyānamārgajñāsyā śrāvakaṇāṃ pratyekabuddhāyānāṃ saṃtuṣṭasya bodhisattva-yānena niḥsaraṇam*).

52. Cognition of all aspects, *sarvākārajñatā*.

This is the Tathāgata's undoubting cognition of all aspects of all elements in the three times (*yat tathāgatasya sarvadharmāṇāṃ sarveṣu traikālikākāreṣu avicikitsitaṃ jñānam*).

53. The six transcendencies, *ṣaṭ pāramitāḥ*.

Cf. Burnouf, Lotus II. 544 ff. They are those of (1) liberality (*dāna*-); (2) morality (*śīla*-); (3) forbearance (*kṣānti*-); (4) energy (*vīrya*-); (5) meditation (*dhyāna*-); (6) wisdom (*prajñāpāramitā*).

According to the Abhisamayālaṅkāra,¹ they are successively the predominant virtues on the first six stages (*bhūmi*) of the training of the Bodhisattva.

The same list also elsewhere, e. g. Lalitavistara, ed. Lefmann, p. 34.²⁰ ff., Saddharmapuṇḍarīka, ed. Kern, p. 332.¹¹ ff., Mahāvastu III. 226.2 ff., Dhs 17.

But there are other lists, comprising ten. Dhs 18, MV 34 add (7) that of means (*upāya*-); (8) transcendent vow (*praṇidhī*-, MV *praṇidhāna*-); (9) transcendent force (*śakti*-); (10) transcendent cognition (*jñānapāramitā*).

The *upāyapāramitā* was identified by Burnouf with the *upāya-kauśalya*, the Buddha's skill in choosing his means, which, according

¹ s. Obermiller, A. O. XI. 53 f.

to the Abhisamayālaṅkāra, p. 79, is the 11th element of the understanding of all aspects (*sarvākārābhisaṃbodha*). It is mentioned, after the *prajñāpāramitā*, Lal. 8.3, Saddharma. 457.12. It is the dominating feature on the 7th stage (*bhūmi*). In the same way transcendent force belongs to the eighth, transcendent vow to the ninth, and transcendent cognition to the tenth stage of the Bodhisattva training. The fuller list therefore makes the appearance of being connected with the theory of these ten stages, which are known to all the Pāramitās with the exception of the Aṣṭasāhasrikā.¹

There is another list of ten in Pali sources. Buddhavaṃsa pp. 13 ff. enumerates (1) *dāna*-, (2) *sīla*-, (3) *nekkhamma*-, (4) *paññā*-, (5) *virīya*-, (6) *khanti*-, (7) *sacca*-, (8) *adhiṭṭhāna*-, (9) *mettā*-, (10) *upekkhāpārami*, and the Cariyāpiṭaka and also the Jātakas illustrate these ten. Rahder, Daśabhūmikasūtra p. xvii, therefore draws attention to the relationship existing between Jātakas and the ten stages.

Nos. (1) *dāna*-, (2) *sīla*-, (4) *paññā*-, (5) *virīya*-, (6) *khanti*pārami are also found in the Daśa list and are perfectly perspicuous terms. It may be noted that *dhyānapāramitā* is missing. As to the new terms, they are explained in the Buddhavaṃsa:

nekkhammapārami 'transcendent detachment', ii. 129 f.:

*yathā andughare puriso ciravuttho dukkhaḍḍito
na tattha vāgaṃ abhijānēti muttiṃ yeva gavesati,
tatheva tvaṃ sabbabhava passa andughare viya
nekkhammābhimukho hohi bhavato parimuttiyā;*

saccapārami 'transcendent truth', 149 f.:

*yathāpi osadhī nāma tulābhūtā sadevake
samaye utuvasse vā na vakkamati vīlhitā,
tatheva tvaṃ pi saccesu mā vakkamasi vīlhitā
saccā pāramitaṃ katvā saṃbodhiṃ pāpuṇissasi;*

osadhī = *osadhī tārakā*, above sub No. 41 (6);

adhiṭṭhānapārami 'transcendent resolution', 154 f.:

*yathāpi pabbato selo acalo suppatiṭṭhito
na kampate bhusavātehi sakattiṭṭhāne va tiṭṭhati,
tatheva tvaṃ pi adhiṭṭhāne sabbadā acalo bhava
adhiṭṭhānapāramiṃ gantvā saṃbodhiṃ pāpuṇissasi;*

¹ cf. Nalinaksha Dutt, Aspects of Mahāyāna Buddhism and its relation to Hīnayāna. London 1939, pp. 327 ff.

mettāpārami 'transcendent friendliness', 159 f.:

*yathāpi udakaṃ nāma kalyāṇe pāpake jane
samaṃ pharati sītena pavāheti rajomalaṃ,
tatheva tvaṃ pi hitāhite samaṃ mettāya bhāvaya
mettāpāraṃ gantvā sambodhiṃ pāpuṇissasi;*

cf. *mahāmaitrī* and *mahākaruṇā*, above Nos. 47—48;

upekkhāpārami 'transcendent equanimity', 164 f.:

*yathāpi paṭhavī nāma nikkhittaṃ asuciṃ suciṃ
upekkhati ubho p'ete kopānuyayaajjitā,
tatheva tvaṃ pi sukhadukkhe tulābhūto sadā bhava
upekkhāpāraṃ gantvā sambodhiṃ pāpuṇissasi;*

cf. *mahopekṣā* above sub No. 48.

These explanations, and the number ten, are of interest for the dating of the Buddhavaṃsa, which is, with right, considered to be a comparatively late work. They seem to show that the theory of the ten stages was known.

On the other hand, the limitation to six in the Daśa list, and the frequent mention of six in the Prajñāpāramitās and in other texts, where the ten stages are known, tend to show that the list of six had become authoritative, probably because it had been fixed in an old Prajñāpāramitā where the ten stages had not yet been introduced, such as is the case in the Aṣṭasāhasrikā.

Later Pali texts, e. g. the introduction to the Jātakas, raise the number of transcendencies to thirty, adding an *upapāramitā* and a *paramatthapāramitā* to each of the ten.

54. The six intuitions, or, supernatural faculties, *ṣaḍ abhijñāh*, in the list *pañcābhijñāh*.

Cf. Burnouf, Lotus II. 820 ff., Demiéville, BEFEO xxvii 1927, 280 ff. Frequently mentioned in various sources, which, at other times, speak of five; thus SN II. 216.30, 222.4 *pañca*, 217.18, 222.10 *cha*; Mahāv. I. 246.4 *ṣaṭ*, III. 145.15 *pañca*; Saddharma. 90.7 *ṣaṭ*, 134.11 *pañca*; Pañcaviṃśati 20.15 *pañca*, 21.13 *ṣaṭ*, Śata 65.9 *pañca*, 67.16 *ṣaṭ*. Dhs 20 enumerates five, MV 14 seven. Later sources I shall not utilize.

(r) the faculty of cognition that can be visualized through cognition of the application of magic power (*ṛddhividhijñānasākṣātkartavyajñā-nābhijñā*).

Cf. DN III. 281.14 *anekavīhitam iddhividham paccambhoti*, with a long exposition, Dhs *ṛddhi* as No. 5 (the last), MV *ṛddhividhijñānam* as No. 6.

(2) the same through the cognition of the divine eye (*divyacak-
surjñānasākṣāḥkartavya-*, &c.).

Cf. DN II.23 ff., as No. 5: *dibbena cakkhunā visuddhena atikkanta-*
mānusakena satte passati cavamāne upapajjamāne, &c., in long exposition; Dhs and MV, as No. 1, *divyaṃ cakṣuḥ*;

(3) the same through the cognition of the divine organ of audition (*divyaśrotra-jñānasākṣāḥkartavya-*, &c.).

Cf. DN II.16 f., as No. 2: *dibbāya sotalhātuyā visuddhāya atikkanta-*
mānusikāya ubho sadde suṇāti, dibbe ca mānuse ca, ye dūre santike
ca; Dhs and MV, as No. 2, *divyaṃ śrotram*;

(4) the same through the cognition of others' mind (*paracitta-
jñānasākṣāḥkartavya-*, &c.).

Cf. DN II.18 f., as No. 3: *parasattānaṃ parapuggalānaṃ cetasā*
cetoparicca pajānāti, &c., cf. above No. 26; Dhs and MV, as No. 3,
paracittajñānam. MV adds *cetahparyāyajñānam* as No. 4, thus bringing
the number up to seven; this is, however, simply a duplicate of its
No. 3 and is cancelled in Minayev's good MS P;

(5) the same through the cognitive remembrance of former lives (*pūrvanivāsānusmṛtijñānasākṣāḥkartavya-*, &c.).

DN II.20 ff., as No. 4: *anekavīhitam pubbenivāsaṃ anussarati*, &c.,
with long exposition; Dhs, as No. 4, *pūrvanivāsānusmṛtiḥ*, MV, as
No. 5, *pūrvanivāsānusmṛtijñānam*;

(6) the same through the cognition of disappearance of defilements (*āsravakṣaya-jñānasākṣāḥkartavya-*, &c.).

DN II.25 ff., as No. 6: *āsavānaṃ khayā anāsavaṃ cetovimuttiṃ*, &c.,
as above No. 44 (10); MV, as No. 6, *āsravakṣaya-jñānadarsānavid-
yāsākṣāḥkriyā*; cf. the eighth of the ten forces of the Tathāgata,
above No. 44.

According to the Abhisamayālaṅkāra, l. c. p. 19, the five first intuitions are attained by the Śrāvaka on his path of training. The sixth is, as indicated above, in reality the eighth of the forces of the Tathāgata. There are, consequently, not two groups, one of five and one of six, but there are six stages, and the last stage is inaccessible to the Śrāvaka.

55. The five eyes, *pañca cakṣuṃṣi*.

These are (1) the eye of flesh (*māṃsa-*); (2) the divine eye (*divya-*); (3) the eye of wisdom (*prajñā-*); (4) the eye of the Law (*dharmā-*); (5) the Buddha-eye (*buddhacakṣuḥ*).

Mahāvastu I. 158.5 f. has the same enumeration, and adds that they belong to the fully enlightened (*samyaksaṃbuddhāḥ*), and are not shared by Pratyekabuddhas, Arhats, Śaikṣas, and Bālaprthagjanas, (*asādhāraṇāṇi pratyekabuddhebhyaḥ arhadbhyāḥ śaikṣebhyaḥ bālaprthagjanebhyaḥ*). Dhs 66 has the sequence (1) *māṃsa-*, (2) *dharmā-*, (3) *prajñā-*, (4) *divya-*, (5) *buddhacakṣuḥ*. The sequence of Daśa is followed in the late Abhidharmaśāstra, where the all-seeing eye (*samantacakṣuḥ*) is substituted for the eye of the Law. *Samantacakṣu* is used about the Buddha, e. g. Vinaya I. 5.36 = SN I. 137.28, &c., and the same is the case with *pañcacakṣu* Mahāvamsa 18.22. Itivuttaka p. 52.16 ff. speaks, in prose and in verse, about three eyes (*tīṇi cakṣhūṇi*), viz. *māṃsa-*, *dibba-* and *paññācakkhu*, and also *dharmacakkhu* and *buddhacakkhu* are mentioned in Pali scriptures, e. g. SN II. 134.28 ff., I. 138.2 ff., respectively, but the five are not mentioned as a group.

56. The thirty-two characteristics of the Superman, *dvātriṃśan mahāpuruṣalakṣaṇāṇi*.

Cf. Burnouf, Lotus II. 553 ff., Senart, Essai sur la légende du Buddha, 2. éd., Paris 1882, pp. 88 ff. In the remarks which follow I shall not make any reference to the late and secondary sources utilized by Burnouf and Senart, because they are now superseded. For the Hinayāna I shall compare the list in the Mahāpadānasutta DN II. 17 ff.; for the Mahāsāṅghikas the formulas in Mahāvastu (abbreviated as Mhv), I. 226 f., II. 29 f., for the Mahāyāna the lists in the Lalitavistara (abbreviated Lal), p. 105 f. in Lefmann's edition, and in the Mahāvvyutpatti (MV) No. 17, and especially for the Mādhyamikas, besides the new list in Daśa, that of the Dharmasaṃgraha (Dhs) No. 83, and also the stanzas III. 16—24 of Maitreya's Uttaratantra, translated by Obermiller, AO IX. 263 f. (Utt).

The arrangement of the characteristics is not the same in all sources. We can distinguish two groups, Lal and MV on the one hand, and the remaining sources on the other. Since the latter represents at least three Buddhist schools, the Vibhajyavādins, the

Mahāsāṅghikas, and the Mādhyamikas, while MV is probably based on Lal, I shall adopt its sequence. With regard to the Daśa list, there is evidently some confusion. Not only does it give thirty-three characteristics instead of thirty-two, but some of its items are without any parallel in other sources. I shall therefore adopt the sequence of the Mahāpadānasutta, which is probably our oldest available source, first giving the explanation of the Daśa, and then comparing those found in DN, Mhv, Dhs, Utt, Lal and MV.

(1) he has well-planted feet (*supraṭiṣṭhitapādaḥ*).

No. 1 in Daśa, DN, Mhv (*samā*), Utt; No. 2 in Dhs (*supraṭiṣṭhitapāṇipādatalatā*, an evidently wrong enlargement), No. 32 in Lal, No. 30 in MV.

Daśa adds: now such is one with well-planted feet; he touches the ground with the entire soles, just as the bottom of a basket, when placed on an even base, touches the ground with the whole lower surface, because its bottom rests evenly (*tatrāyaṃ supraṭiṣṭhitapādaḥ: sakalābhyāṇi pādatalābhyāṇi bhūmiṃ saṃsprśati, tadyathā karaṇḍatalaṃ samatalāvalambanāt susama ādhāre 'vasthāpitaṃ sakalenādhas-talena bhūmiṃ saṃsprśati*).

(2) he is provided with wheel-rims (*samantanemiḥ*. Tibetan *mu. khyud khor. yug dan ldan. pa*).

No. 2 in Daśa, DN (see below), Mhv (*hastā*), Utt; No. 1 in Dhs (*cakrāṅkitapāṇipādatalatā*), No. 31 in Lal (see below), No. 29 in MV (*cakrāṅkitahastapādaḥ*).

Daśa adds: now such is one who is wheel-rimmed: under the soles are produced wheels, with thousand spokes, with naves and rims, complete in every aspect (*tatrāyaṃ cakranemikaḥ: adhastāt pādatalayoś cakre jāte sahasrāre sanābhike sanemike sarvākāraparipūrake*). Cf. DN, No. 2, *hetthā pādatalesu cakkāni jātāni sahasārāni sanemikāni sanābhikāni sabbākāraparipūrāni*, Lal, No. 31, *adhaḥ kramatalayoś cakre jāte citre arcīṣmatī prabhāsvare sīte sahasrāre sanemike sanābhike*.

It is evident that the description is here older than the term, and that *hastā-*, *pāṇi-* are later intrusions;

(3) he has long heels (*āyatapārśṇiḥ*, Tibetan *rtiṅ-pa yaṅs-pa*).

No. 6 in Daśa, No. 3 in DN and Utt, No. 4 in Mhv (*āyatā*), No. 7 in Dhs, No. 27 in Lal, No. 31 in MV.

Daśa adds: now such is one who has long heels: his heel-bases are long, such as is not the case with other men (*tatrāyaṃ āyata-pārṣṇih: tasya pādapārṣṇitale āyate, yādṛśam anyapuruṣāṇāṃ nāsti*);

(4) he has long toes and fingers (*dirghāṅguliḥ*).

No. 4 in Daśa, DN, No. 3 in Mhv (*dirghā*), No. 5 in Utt, No. 6 in Dhs, No. 26 in Lal, No. 28 in MV.

Daśa adds: now this is to have long fingers: his fingers and toes are very long, such as is not the case with other men (*tatreyaṃ dirghāṅguliṭā: tasya hastapādāṅgulayo 'tidirghā yādṛśam anyapuruṣāṇāṃ nāsti*);

(5) he has soft and tender hands and feet (*mṛdutaruṇahastapādaḥ*).

No. 3 in Daśa, No. 5 in DN, No. 11 in Mhv (*mṛdu*), No. 7 in Utt, No. 4 in Dhs (*-hastapādatalatā*), No. 29 in Lal, No. 26 in MV (*-hastapādatalaḥ*).

Daśa adds: now this is to have soft and tender hands and feet: like a blanket of silk-cotton or of cotton, such as is not the case with other men (*tatreyaṃ mṛdutaruṇahastapādatā: tadyathā śālmalikambalaṃ karpāsakambalaṃ vā yādṛśam anyapuruṣāṇāṃ nāsti*);

(6) he has webbed hands and feet (*jālahastapādaḥ*).

No. 5 in Daśa, No. 6 in DN and Utt, No. 12 in Mhv (*jālā*), No. 3 in Dhs (*jālābala-* (i. e. *jālāvali-*) *baddhāṅgulipāṇipādatalatā*), No. 30 in Lal (*jālāṅgulihastapādaḥ*), No. 27 in MV (*jālāvanaddhahastapādaḥ*).

Daśa adds: on his hands and feet webs are joined, such as is not the case with other men (*tasya hastapādayor jālāny avanaddhāni, yādṛśam anyapuruṣāṇāṃ nāsti*);

(7) his feet have upturned ankle-joints (*ucchaṅkhapādaḥ*, Tibetan *ḥabs loṅ.mohi tshigs mi mñon.pa*).

No. 7 in Daśa and DN, No. 5 in Mhv (read *ucchaṅkha* with I), and Utt, No. 9 in Dhs (with variant *utsaṅga-*), No. 28 in Lal (*utsaṅga-*), No. 25 in MV.

Daśa adds: here this is to have feet with upturned ankle-joints: in the jointure with the long heel the joint between the long heel and the ankle-bone is invisible, such as is not the case with other men (*tatreyaṃ ucchaṅkhapādatā: āyatapārṣṇyā saṃprayoga āyatapārṣṇer gulphasya ca sandhīr adrśyatvena saṃyujyate, yādṛśam anyapuruṣāṇāṃ nāsti*, Tibetan *rtñ.pa yaṅs.pa.la yaṅ.dag.par sbyor.la rtñ.pa yaṅs hañ*

ḥabs loṇ.mohi tshigs mi mñon.pa.la sbyor.ba.ste). The same Tibetan term ḥabs loṇ.mohi tshigs mi mñon.pa is used about one of the secondary marks, No. (13) in the list of Daśa below No. 57. *Saṅkha-* in *ucchaṅkha-* is accordingly treated as another designation of *gulpha-* 'ankle-bone, astragalus', a meaning of the word which has not been traced in Sanskrit. But Pali commentators must have known it, cf. DN Aṭṭhakathā II. 446.28 ff.: *uddham patiṭṭhitagoppakattā ussaṅkhā pādā assā ti ussaṅkhapādo*;

(8) he has antelope legs (*aiṇeyajaṅghaḥ*).

No. 8 in Daśa and DN, No. 6 in Mhv (*epi*), No. 9 in Utt, No. 11 in Dhs, No. 25 in Lal, No. 32 in MV.

Daśa adds: now such is an antelope-legged: his legs, being tapering, are properly tapering like those of an antelope deer-king (*tatrāyam aiṇeyajaṅghaḥ: tasya jaṅghe anupūrvatanuke bhūtvā samyag anupūrve bhavato yathaiṇeyasya mrgarājasya*. The Tibetan for *anupūrvatanuka-* is *byin.gyis phrā-bar byuñ.ba* 'gradually becoming thinner');

(9) his arms hang down to the knees when he is standing without bending (*sthitānavanatājānupralambabāhuḥ*).

No. 9 in Daśa and DN (see below), No. 8 in Mhv (*tiṣṭhanto*), No. 14 in Utt, No. 12 in Dhs (*pralambabāhutā*), No. 18 in Lal and MV (*sthitānavanatapralambabāhuḥ*, split up into two in some versions of MV).

Daśa adds: here this is to have arms hanging down to the knees: when the Lord is standing without bending his body, he touches and strokes his knee-caps with both palms (*tatreyam sthitānavanatājānupralambabāhu'ā: bhagavān sthitako 'navanatakāya ubhābhyām pāṇitalābhyām jānumaṇḍale parisprśati*); cf. DN *thilako va anonamanto ubhohi pāṇitalehi jannukāni parimasati parimajjati*;

(10) the part of the abdomen that should be hidden is contained in a sheath (*kośāntargatavastiguhyāḥ*).

No. 10 in Daśa and DN (*kosohitavatthaguyho*), No. 9 in Mhv (*kośa*), No. 10 in Utt, No. 13 in Dhs, No. 23 in Lal and MV. The term *vastiguhyā-*, Tibetan *hdoms.kyi sba.ba*, is replaced by *vatthaguyha-* in Pali sources, including Suttanipāṭa 1022, and this is explained as 'what should be concealed with a cloth' (*vatthena guhitabam*) which looks like a pis-aller.

Daśa adds: here this is to have the part of the abdomen that should be hidden contained in a sheath: just as a thoroughbred great elephant of good pedigree or a thoroughbred horse (*tatreyaṃ kośa-gatavastiguhyatā: tadyathā varagotra ājaneyo mahāhasty ājaneyo vāśvaḥ*);

(11) he is of golden hue (*suvarṇavarṇaḥ*).

No. 14 in Daśa, No. 11 in DN (*suvaṇṇavaṇṇo kañcanasannibhattaco*), No. 22 in Mhv (*suvarṇo*), No. 15 in Utt, No. 14 in Dhs, No. 17 in Lal and MV (*sūkṣmasuvarṇacchaviḥ*, i. e. this and the next combined into one); cf. Suttanipāṭa 548 *suvaṇṇavaṇṇo*, 551 *kañcana-sannibhattaco*.

Daśa adds: like a sacrificial post of gold from the Jambū-river, studded with various jewels, so he is beautiful in form and appearance; therefore he is said to be of golden hue (*tadyathā nānāratna-khacito jāmbunadasuvarṇasya yūpa, evaṃ surūpaḥ sudarśanaḥ, tasmād ucyate suvarṇavarṇaḥ*). The Tibetan term which I have rendered *yūpa-* is *mchod.ston*; cf. Mahāvastu II. 300.3 *jāmbunadasya yatha suvarṇayūpo*;

(12) his skin is delicately smooth and soft (*sūkṣmasnigdhakomalacchaviḥ*).

No. 13 in Daśa, No. 12 in DN (*sukhumacchaviḥ*), No. 17 in Mhv (*chaviḥ*), No. 28 in Utt, No. 15 in Dhs (*śuklacchaviṭā*); Lal and MV see sub No. (11).

Daśa adds: here this is to have a delicately smooth and soft skin: dust and water do not cleave to his body (*tatreyaṃ sūkṣmasnigdhakomalacchaviṭā: tasya kāye rajojallaṃ nopaliṇṇa'e*; cf. DN *sukhumattā chaviyā rajojallaṃ kāye nopaliṇṇati*, where *rajojallaṃ* is explained in the Aṭṭhakathā II. 447.23 *rajo vā malaṃ vā*;

(13) the hairs on his body grow singly and turn to the right (*pradakṣiṇāvartaikaikaromaḥ*).

No. 11 in Daśa, No. 13 in DN (*ekekalomo*), No. 14 in Mhv (*ekā*), No. 30 in Utt, No. 11 in Dhs, No. 21 in Lal (*ekaikaromo*) and MV (*ekaikaromapradakṣiṇāvartaḥ*).

Daśa adds: from the single hair-pores single hairs grow, blue-black, curling in rings, smooth and soft (*tasyaikaikaromakṛpebhya ekaikāni romāṇi jātāni nīlāni kuṇḍalāvartāni snigdhakomalāni*), cf. DN *ekekāni lomāni lomakūpesu jātāni*. The adjectives *nīlāni*, &c., in Daśa have probably been transferred from No. 14;

(14) the hairs on his body point upwards (*ūrdhvāgraromaḥ*).

No. 12 in Daśa, No. 14 in DN, No. 15 in Mhv (*ūrdhvāgra*), No. 30 in Utt, No. 10 in Dhs, No. 22 in Lal (*ūrdhvāgrābhipradakṣiṇāvartaromā*) and MV (*ūrdhvamgaromaḥ*).

Daśa adds: hairs grow on his head and body, curved upwards, blue-black, curling in rings, smooth and soft, turning to the right (*tasya śiraḥkēye keśaromāṇi jāṭāny ūrdhvam ākuñcitāni nīlāni kuṇḍalāvartāni snigdhakomalāni pradakṣiṇāvartāni*), cf. DN *uddhaggāni lomāni jāṭāni nīlāni añjanavaṇṇāni kuṇḍalāvattāni dakkhiṇāvattaka jāṭāni*. The words *śiraḥ-* and *keśa-* in Daśa are evidently later additions;

(15) his body grows straight (*svṛjujātagātraḥ*).

No. 18 in Daśa, No. 15 in DN (*brahmujjugatto*), No. 7 in Mhv (*brhat*), not to be identified in Utt, No. 8 in Dhs (*rjugātrata*), missing in Lal and MV; cf. Suttanipāta 550 *brahā uju*;

(16) he has seven protuberances (*saptotsadaḥ*).

No. 15 in Daśa, No. 16 in DN, No. 20 in Mhv (*utsadā*), No. 8 in Utt, No. 5 in Dhs, No. 15 in Lal and MV.

Daśa adds: here this is to have seven protuberances: two on his two feet, beautiful in form and appearance, with ample flesh and blood; likewise two on his two hands, beautiful, &c.; two on the two shoulders, &c., and one above the neck (*tatreyam saptotsadatā: tasya dvayoh pādāyor dvāv utsadau surūpau sudarśanau parivṛddhamāmsalohitāu, evam eva dvayor hastāyor dvāv, &c., dvayor amsāyor dvāv, &c., kandharopari caika utsadaḥ surūpaḥ, &c.*);

(17) the upper part of his body is like that of a lion (*siṃhapūrvārdhakāyāḥ*, Tibetan *ro.stod seṅ.gehi lta.bu*).

This characteristic has been relegated to the secondary marks in Daśa, where it is found as No. 69; No. 17 in DN, No. 13 in Mhv (*pratipūrṇā*), No. 18 in Dhs, No. 17 in Lal, No. 19 in MV. The identification of *pratipūrṇā* in Mhv is based on DN Aṭṭhakathā II. 448.2 ff.: *sīhassa hi puratthimakāyo va paripuṇṇo hoti, mahāpurisassa pana sīhassa pubbaḍḍhakāyo viya sabbakāyo paripuṇṇo*. My translation is based on the Tibetan rendering;

(18) the interval between his shoulders is compact (*citāntarāmsaḥ*).

No. 17 in Daśa, No. 18 in DN, No. 19 in Mhv (*antara*), No. 20 in Dhs, No. 16 in Lal, No. 17 in MV;

(19) his circumference is like that of a Banyan tree (*nyagrodha-parimaṇḍalaḥ*).

No. 19 in Daśa and DN, No. 10 in Mhv (*nyagrodha*), No. 22 in Dhs, No. 20 in Lal and MV.

Daśa adds: this is to have a circumference like a Banyan tree: as great as he is in length, so great is he in width, as great as he is in width, so great is he in length (*tatreyaṇi nyagrodhaparimaṇḍalātā: yāvān āyāmatas tāvān vistārato, yāvān vistāratas tāvān āyāmataḥ*), cf. DN *yāvatakv assa vyāmo tāvatakv assa kāyo, yāvatakv assa kāyo tāvatakv assa vyāmo*, Aṭṭhakathā II. 449.¹² ff. *yuthā paṇṇāsahatthātāya vā satahatthātāya vā samakhandhasākho nigrodho dīghato pi vitthārato pi ekappamāṇo hoti, evaṇi kāyato pi vyāmato pi ekappamāṇo*;

(20) his shoulders are well rounded (*susaṇṇvṛtaskandhaḥ*).

No. 16 in Daśa, No. 20 in DN, No. 24 in Mhv (*samā*), No. 13 in Utt, No. 19 in Dhs, No. 14 in Lal and MV;

(21) he has the best taste (*rasāgravān*, Tibetan *ro.bro.bahi mchog dan ldan.pa*).

No. 24 in Daśa, No. 21 in DN (*rasaggasaggī*), No. 21 in Mhv (*rasaṇi*), No. 22 in Utt, No. 21 in Dhs (*rasarasāgratā*), No. 11 in Lal (*rasarasāgravān*), No. 10 in MV (*rasarasāgratā*).

Daśa adds: his gullet being straight, he is able to swallow so that it does not go awry or stick (*sa rjukañṭhanāḍiko 'jihmam asaṇgaṇi gilanasamartho bhavati*, Tibetan *mgur dran.por mid.pa dran.ñin ma.yo.la thogs.pa med.par mid.du ruñ.bar gyur.pa yin.no*). DN Aṭṭhakathā II. 449.²⁶ ff. explains *rasaggasaggī* 'having excellent *rasaggā*, i. e. *rasaharaṇiyo* 'taste nerves', which concentrate in the throat, so that even food of the size of a sesam seed benefits the whole body; the original cannot be identified;

(22) he has jaws like a lion (*siṃhahanuḥ*).

No. 20 in Daśa, No. 22 in DN, No. 23 in Mhv (*sīho*), No. 16 in Utt, No. 25 in Dhs, No. 13 in Lal, No. 11 in MV;

(23) he has forty teeth (*catvāriṃśaddantaḥ*).

No. 21 in Daśa, No. 23 in DN, Mhv No. 17 (*haṃsa*) seems to be an intrusion from the secondary marks (cf. Dhs No. 28 *haṃsavi-krāntagāmitā*), No. 17 in Utt, No. 30 in Dhs (*samacatvāriṃśaddantatā*, i. e. combined with No. 24), No. 6 in Lal (*samacatvāriṃśaddantaḥ* as in Dhs), and MV;

(24) his teeth are equal (*samadantaḥ*).

Missing in Daśa, No. 24 in DN, No. 26 in Mhv (*samā*), No. 18 in Utt, No. 27 in Dhs, Lal see preceding, No. 7 in MV;

(25) his teeth are closely set (*aviraladantaḥ*).

No. 22 in Daśa, No. 25 in DN, No. 16 in Mhv (*ślakṣṇa*, which may be due to some confusion; *ślakṣṇa-* is used about the hairs of the head in the list of secondary marks, e. g. No. 72 in Daśa), No. 19 in Utt, No. 29 in Dhs, No. 7 in Lal, No. 8 in MV;

(26) the tops of his teeth are white, sharp, and raised (*śukla-tikṣṇonmatāgradantaḥ*).

No. 23 in Daśa, No. 26 in DN (*susukkadāṭho*), No. 25 in Mhv (*śuklā*), No. 20 in Utt, No. 26 in Dhs (*śuklahanutā*, evidently due to the preceding *simhahanutā*), No. 9 in Lal (*śukladantaḥ*) and MV (*su-śukladantaḥ*). The additional *tikṣṇonmata* in Daśa probably later increments;

(27) his tongue is long and thin (*prabhūtatanujihvaḥ*).

No. 25 in Daśa, No. 27 in DN (*palūtajivho*) and Mhv (*prabhūtā*), No. 21 in Utt (a long tongue), No. 24 in Dhs (*prabhūtajihvatā*), No. 12 in Lal and MV; the addition *tanu* in Daśa, Lal, and MV perhaps an intrusion from the secondary marks, cf. below No. 57 (50).

Daśa adds: now this is to have a long, thin tongue: extending his tongue from the mouth he touches and strokes both nose-openings, both eye-openings, both ear-openings, and covers the whole orb of the face up to the hairs (*tatreyaṃ prabhūtatanujihvatā: mukhāj jihvāṃ nirṇamayyobhe nāsikāvivare ubhe cakṣurvivare ubhe karṇāvivare sprśati parimrśati, keśaparyantaṃ sarvaṃ mukhamāṇḍalam ācchādayati*); cf. Suttanipāta 1022 *mukhaṃ jivhāya chādeti*;

(28) he has a divine voice (*brahmasvaraḥ*).

No. 26 in Daśa, No. 28 in DN (*brahmassaro karavikabhāṇi*) and Mhv (*brahmā*), No. 23 in Utt (a voice self-originated and clear like that of the kalavinka), Dhs 28 (*haṃsavikrāntagāmītā*, clearly an intrusion from the secondary marks, cf. below No. 57 (44) in Daśa's list), No. 10 in Lal, No. 13 in MV;

(29) his eyes are blue-black (*abhinīlanetraḥ*).

No. 28 in Daśa, No. 29 in DN and Mhv (*nīlā*), No. 24 in Utt., No. 31 in Dhs, No. 6 in Lal, No. 5 in MV (*abhinīlanetrāgopakṣmā*, i. e. combined with next);

(30) his eyes are large with lashes like those of a cow (*viśālagopakṣmanetraḥ*).

No. 27 in Daśa, No. 30 in DN (*gopakḥumo*), No. 30 in Mhv (*gopakṣma*), No. 25 in Utt, No. 32 in Dhs (*gopakṣmanetratā*), No. 6 in Lal (*gopakṣmanetraḥ*), MV see sub (29). The additional *viśāla*- in Daśa probably an intrusion from the list of secondary marks, see No. 57 (53).

Here Daśa adds three characteristics of its own:

(a) his eye-balls are perfect (*parisamāptanetrapiṇḍaḥ*, Tibetan *spyang.gyi tshogs yohs.su rdsogs.pa*), evidently an amplification;

(b) he has a fathom-wide halo (*vyāmaprabhaḥ*); this recurs as a secondary mark, below 57 (63), and is inappropriate among the characteristics;

(c) his face is like the full moon (*pūrṇacandranibhānanaḥ*); this also among the marks No. 57 (37);

(31) between the Lord's eyebrows is produced a woolly curl, soft like cotton, similar to a jasmine flower, to the moon, to a conch-shell, to the filament of a lotus, to cow's milk, to a hoarfrost-blossom (*bhagavato bhruvor antare ūrṇā jātā karpāsavat komalā, candraśaṅkha-padmaśaragokṣīrāvaśyāyapūspasadrśā*).

No. 32 in Daśa, No. 31 in DN (*uṇṇā bhamukantare jātā odātā mudutūlasannibhā*) and Mhv (*ūrṇā*), No. 26 in Utt, No. 17 in Dhs (*ūrṇālamkṛtamukhatā*), No. 4 in Lal (*ūrṇā bhruvor madhye jātā himarajataprakāśā*) and MV (*ūrṇākeśaḥ*); cf. Suttanipāta 1022 *uṇṇ'assa bhamukantare*. The Tibetan for *ūrṇā* is *mdeod spu* 'hair of treasure'. Cf. Amara III. iii. 49 *ūrṇā . . . āvarte cāntarā bhruvoḥ*, where Mahesvara says: *soṇṇā tu cakravartyādināṃ mahāyogināṃ ca mahāpuruṣalakṣaṇa-bhūtā mṛṇālatantusūksmā subhṛāyatā praśastāvartā prāyeṇa bhavati*; cf. Anargharāghava II. 45;

(32) there is a cowl on his head (*uṣṇīṣaśīrṣaḥ*).

No. 33 in Daśa, No. 32 in DN and Mhv, No. 23 in Dhs, No. 1 in Lal and MV.

I have translated *uṣṇīṣa*- with cowl, because the English word is used in a similar sense. In Norwegian we have *seierhue* 'hood of victory'.

There can hardly be any doubt that a list of thirty-two body-marks, from which the future greatness of a child could be foretold,

was common to all Buddhist schools, nor about its old arrangement being more or less in accordance with the above sequence, starting from the feet, and going upwards. In several cases the original sequence between individual items may be uncertain, but there is no reason for adopting the arrangement of Lal and MV, where the last characteristic of the majority has been put at the head, probably because it was considered to be the most prominent or the most important one.

I have already stated that MV seems to be based on Lal. There are some minor differences: Lal 5-6 = M 5; Lal 7 = MV 6-7; Lal 10-13 = MV 13, 10, 12, 11; Lal 25-32 = MV 32, 31, 25-30; the arrangement in Lal is more logical in an enumeration which starts with the head and proceeds downwards, and there can be little doubt that MV is based on Lal, or rather an older recension of Lal.

We have seen that some characteristics have been omitted, and sometimes more than one combined into one term in the individual lists. A compensation has been found in introducing new items, the aim having evidently been to fill up the traditional number of thirty-two. Daśa has, as we have seen, overdone this and actually enumerates thirty-three. The new characteristics are partly amplifications, partly taken over from the secondary marks, and the latter ones have apparently sometimes also influenced the old characteristics.

57. The eighty secondary marks, *aśūtir anuvyañjanāni*. Cf. Burnouf, Lotus II. 583 ff., Senart, l. c.

In addition to the thirty-two characteristics of the Superman, there were, we are told, eighty secondary marks (*anuvyañjanāni*) to be seen on the new-born Buddha's body. The latter are not, so far as we can see, common to all Buddhist schools. They are not even mentioned in canonical Pali scriptures, but frequently alluded to in later works. The only Singhalese enumeration I know is found in the late Dharmapradīpikā (abbreviated Dharmapr.). The edition of this work, Colombo 1915, is not accessible to me, and I have had to use Burnouf's extracts. Buddhadatta's Madhuratthavilāsini, ed. by Yagisala Paññānanda, Colombo 1912, only contains the beginning of the list.

In the remarks which follow I shall not make any use of secondary sources such as Rémusat's Vocabulaire pentaglotte or

Schiefner's *Buddhistische Triglotte*. I shall limit myself to the new enumeration in *Daśa* and to the lists in *Lal* pp. 106 f., *Mhv* II. 43 f., *MV* No. 18 and *Dhs* No. 84, taking the *Daśa* list as my starting point. *Dhs* and *MV* are, practically identical: *Dhs* 1—26 = *MV* 1—26; *Dhs* 27 = *MV* 60; *Dhs* 28—29 = *MV* 27—28; *Dhs* 30 cf. *MV* 39; *Dhs* 31 missing in *MV*; *Dhs* 32 cf. *MV* 30; *Dhs* 33—37 = *MV* 31—35; *Dhs* 38 cf. *MV* 36; *Dhs* 39—57 = *MV* 37—55; *Dhs* 58—59 = *MV* 57, 56; *Dhs* 60—61 = *MV* 58—59, *Dhs* 62—65 = *MV* 61—64; *Dhs* 66 cf. *MV* 65—66; *Dhs* 67—80 practically = *MV* 67—80. I shall therefore only mention the readings of *Dhs* where they differ, in minor details, from those of *MV*.

The secondary marks are, in some respects, of a different kind than the characteristics of a Superman. The designations of the individual marks vary considerably from source to source. The accumulation of marks referring to one part of the body or to some particular feature is considerable, but varies from source to source. There are many instances of the combination of more than one mark in a single term, and the sequence between the marks shows much difference.

It is already *a priori* clear that there did not, at an early date, exist an authoritative list of these marks. The number eighty was apparently traditional, but *Daśa* has not succeeded in bringing it out, giving only seventy-eight, and *Mhv* has eighty-one.

It is also clear that various sources have been drawn upon. Several of the marks are simply repetitions or amplifications of the characteristics of the Superman. Others bring us to think of qualities attributed to Buddha the teacher, and some even remind us of images.

The oldest List is evidently that of *Lal*, and here we must reckon with the possibility that it was already existent in an older recension, at least in rudiments. Also *Daśa* is an ancient work, but probably younger than *Lal*. *Dhs* is ascribed to Nāgārjuna, but this assignation is, as we have seen, not certain. *MV* again is practically identical with *Dhs*, as we have seen. *Buddhadatta* belongs to the time of Mahānāma (410—32 A. D.), and it is to be regretted that he does not give a complete list. *Dharmapra* is quite late. On the whole we must reckon with the possibility, or probability, that the whole group has been adopted in *Hīnayāna* from *Mahāyāna*.

To begin with, I shall analyse the new list of Daśa, comparing the individual terms, as far as it seems possible, with those occurring in the other sources.

(1) nails copper-coloured (*ātāmranakha*).

No. 1 in MV and Buddhadatta (*tamba-*), No. 2 in Lal (*tāmra-*), No. 4 in Dharmapr. (*tāmra-*). This is the only term referring to the nails in Daśa. The other sources have three, copper-coloured, elevated, and smooth: Lal. and Mhv (1) *tuṅga-*, (2) *tāmra-*, (3) *snigdha-*; Buddhadatta (1) *tamba-*, (2) *tuṅga-*, (3) *siniddha-*; MV (1) *ātāmra-*, (2) *snigdha-*, (3) *tuṅga-*; Dharmapr. (3) *tuṅga-*, (4) *tamba-*, (5) *siniddha-*. It is a priori difficult to say whether these remarks refer to the fingers or to the toes. Since the list evidently starts from the feet, the latter alternative is, perhaps, preferable;

(2) the body firm like that of Nārāyaṇa (*Nārāyaṇavat susaṃhata-gātra*).

Cf. Lal 27 (*susamāhitagātra*), Mhv 18, MV 30 (*susaṃhata-gātra*), Dhs 32 (*prasannagātra*), Dharmapr. 28 (*koṭisahassahatthibalahāraṇatā*). I have kept the rendering of *sku grims.pa* as the *susaṃhata-gātra* of Mhv and MV, but *grims.pa* is elsewhere a rendering of *caturasra* 'quadrangular, regular', so that the reading of Lal is probably preferable. The addition *Nārāyaṇavat* in Daśa is of interest; it finds a parallel in the résumé of the characteristics of the Superman in Utt v. 24, which speaks of the incomparable body of the Sage which is firm and possessed of the power of Nārāyaṇa;

(3) the knee-orbs beautifully finished (*cāruniṣpanna-jānumaṇḍala*).

Cf. Lal 29 (*prthuvipulasupari-pūrṇa-jānumaṇḍala*), Mhv 51 (*pari-nata-jānumaṇḍala*), MV 25 (*prthucārumaṇḍala-gātra*), Dharmapr. 14 (*sam-antato cārujānumaṇḍalatā*);

(4) the body pure (*sucigātra*).

Cf. Lal. 22 (with the addition *vastusaṃpanna*), Mhv 15 (*visada-gātra*), MV 21, Dharmapr. 60 (*vimalagattatā*); MV 23 (*visuddhagātra*), Dharmapr. 27 (*suvisuddhagattatā*);

(5) the body soft (*mṛdugātra*).

Lal 23, Mhv 14, 43, MV 22;

(6) the body tender (*komalagātra*).

Cf. MV 27 (*sukumāragātra*), Dharmapr. 61 (*komalagattatā*);

(7) the body smooth (*snigdha-gātra*).

Cf. Lal 31 (*suparimṛṣṭagātra*), MV 19 (*mṛṣṭagātra*), Dharmapr. 22 *matṭhagattatā*);

(8) body not crooked (*ajihmagātra*).

Cf. Lal 32 (*ajihmaṛṣṣabhaḡātraś ca anupūrvagātraś ca*), Mhv 42 *rjugātra*), 44 (*anupūrvagātra*), MV 20 (*anupūrvagātra*), Dharmapr. 26 *anupubbaruciragattatā*);

(9) long tapering fingers, or, toes (*dirghānupūrvāṅguli*, Tibetan *sor.mo.rnams rin.ba dan byin.gyis phra.ba*).

Cf. Lal 5 (*anupūrvacitrāṅguli*), Mhv 5 (*citrāṅguli*), 6 (*anupūrvacitrāṅguli*), MV 5 (*citāṅguli*, Dhs *citrāṅguli*), Dharmapr. 1 (*citāṅguliā*). Lal and Daśa seem to have combined two marks, and Daśa repeats *anupūrvāṅguli* as No. 11. The form *cita*, Tibetan *rgyas.pa* 'grown, compact' is evidently preferable; *dirgha* in Daśa looks like a reflex of the fourth characteristic of the Superman;

(10) rounded fingers, or, toes (*vṛttāṅguli*).

Lal, Mhv, MV, Buddhadatta as No. 4, Dharmapr. as No. 3;

(11) fingers, or, toes tapering (*anupūrvāṅguli*).

Lal see sub. (9), MV 6, Dharmapr. 2;

(12) veins hidden (*gūḍhaśira*).

Lal 6, Mhv 7 (*nirgranthiśira*), 8 (*gūḍhaśira*), MV 7, Dharmapr. 49;

(13) ankle-joints hidden (*gūḍhagulpha*).

Lal 7, Mhv MV 9, Dharmapr. 7. This is in reality the 7th characteristic of the Superman, see above No. 56 (7);

(14) body well-formed (*surūpagātra*).

Cf. Lal 24 (*viśālagātra*), Mhv 16 (*adinagātra*), 17 (*anusandhigātra*);

(15) body well-proportioned (*suviḥhaktagātra*).

Lal 28, Mhv 19, MV 31 (*suviḥhaktāṅgapratyaṅga*), Dharmapr. 20;

(16) bases of cognition perfectly clear (*suviśuddhāyatana*).

Cf. Lal 69 (*suviditendriya*), 70 (*suparipūrṇendriya*); Dharmapr. 33 (*viśuddhindriyatā*);

(17) cognition perfectly clear (*suviśuddhajñāna*).

Simply a duplicate of No. (16);

(18) manifestly accomplished in the ways of deportment (*sākṣāt saṃpanneryāpatha*).

Cf. Lal 37 (*śucyācāra*), Mhv 39 MV 40 (*śucisamācāra*, Dhs 42 *śucisamudācāratā*). This is clearly little appropriate as a mark to be seen on a child's body;

(19) possessed of splendour and insight (*śrīmat, buddhimat*).

Same remark can be made here.

(20) beautiful (*darśanīya*).

Cf. Lal 38 *ṛṣabhavat samanta-prāsādika*, Mhv 38 MV 39 (*samanta-prāsādika*);

(21) face not too long (*nātyāyatavadana*).

Lal 18 (*noccaśabdavacana*), Mhv 28 (*nābhyāyatana-vacana*!), MV 46, Dhs 48 (*nātyāyatavadanatā*), Dharmapr. 36 (*āyatavadanatā*). *Vacana* is clearly an error for *vadana*;

(22) face not awry (*ajihmavadana*).

Amplification of (21);

(23) lips red like the bimba gourd (*bimbavad raktosṭha*).

Lal 16 Mhv 27 (*bimboṣṭha*), MV 47 (*bimbapratibimbadarśana-vadana*, but Tibetan Triglotte *mchu bim.ba lhar dmar.pa*), Dhs 49 (*bimbapratibimboṣṭhatā*), Dharmapr. 35 (*rattoṭṭhatā*). The form in Daśa explains the variants;

(24) face compact (*citavadana*);

(25) voice deep (*gambhīrasvara*).

Cf. Lal 19 (*gajagarjitābhīstameghasvaramadhuramañjughoṣa*), Mhv 30 (*gajagarjitastanīlasvara*), MV 51 (*gajagarjitajīmūtaghoṣa*), Dhs 53 (*meghagarjitaghoṣa*). Lal has apparently combined two marks, cf. below No. (46). Seems little appropriate;

(26) navel deep (*gambhīranābhi*).

Lal 34, Mhv 47, MV 37;

(27) navel well rounded (*suṇṇtanābhi*).

Cf. Lal 35 (*ajihmanābhi*), Mhv 48 (*abhugnanābhi*), 49 (*acchin-nābhi*), Dharmapr. 16 (*acchiddanābhi*);

(28) navel turning to the right (*pradakṣiṇāvartanābhi*).

Mhv 50 (*abhīdakṣiṇa*-), MV 38, Dharmapr. 18, cf. Lal 36 (*anupūrvanābhi*);

(29) hands and feet compact (*citapāṇipāda*);

(30) hands and feet as one would wish to have them (*yathepsitapāṇipāda*).

Cf. Lal 9 Mhv 11 (*aviśamasamapāda*), MV 10 (*aviśamapāda*), Dharmapr. 8 (*samapādātā*);

(31) palms equal (*samapāṇilata*).

Cf. Lal 12 (*tulyapāṇilekha*), Mhv 22 (*tūlamṛdupāṇi*), MV 42 (*tūla-saḍṛsapāṇipāda*);

- (32) lines in the hands non-intermittent (*avyavahitapāñilekha*).
 Cf. Lal 15 (*anupūrvapāñilekha*), Mhv 24 (*abhagna-*), 25 (*acchinna-*),
 26 (*anupūrvapāñilekha*), Dharmapr. 39 (*ujulekhatā*);
 (33) lines in the hand extended (*āyatapāñilekha*).
 MV 45, Dharmapr. 38 (*āyatalekhatā*);
 (34) body free from soilure and evil smell (*amalādurgandha-*
gātra).

Cf. Lal 49 (*vyapagatacchavidōṣaṇīlakālakāduṣaśarīra*), Mhv 20
 (*nikkhilāduṣaśarīra*), 21 (*vyapagatatilakālakagātra*), MV 41 (*vyapagata-*
tilakagātra), Dharmapr. 25 (*tilakādirahitagattatā*);

(35) appearance shining (*bhāsavaravarna*).

Cf. Lal 39 (*paramaviśuddhavitimīrālokasamantaprabha*), Mhv 13
 (*samantaprabha*), 41 (*vitimirasamantaprabha*), MV 32 (*vitimiraviśuddhā-*
loka), Dharmapr. 41 (*parimaṇḍalakāyappabhāvantatā*);

(36) openings of the bases of cognition charming (*cārvāyatana-*
dvāra).

Cf. Lal 70 (*suparipūrṇendriya*);

(37) face like the moon (*candrusadyśamukha*).

Cf. the characteristics of the Superman, above No. 56 (30, c);

(38) speaking first (*pūrvābhilāpin*).

This is not a mark on a child's body; it occurs as No. 33 in
 the rules for appropriate behaviour MV No. 97;

(39) face without frowns (*apagatabhrūkūṭimukha*).

Cf. MV 65 *ślakṣṇabhrū*;

(40) agreeable smell comes out from all hair-pores (*sarvaroma-*
kūpebhyo manāpo gandha utpadyate).

Cf. *surabhikeśa* Lal 75 MV 79, *sugandhamuddhantā* Dharmapr. 71;

(41) mouth good-smelling (*sugandhamukha*).

(42) walking with the stride of a lion (*siṃhavigrāntagāmin*).

Lal 41 (*siṃhavigrāntagati*), Mhv 35 MV 11 (*siṃhavigrāntagāmin*),
 Dharmapr. 10 (*śīhasamānakkamatā*). This and the two following ones
 no bodily marks;

(43) walking with the stride of an elephant (*nāgavigrāntagāmin*).

Lal 40 (*nāgavilambitagati*), Mhv 33 MV 12 (*nāgavigrāntagāmin*),
 Dharmapr. 9 (*gajasamānakkamatā*);

(44) walking with the stride of a swan (*hamsavigrāntagāmin*).

Lal 43 (*-gati*), MV 13, Dharmapr. 11 (*hamsasamānakkamatā*).

(45) head umbrella-shaped (*chattrākārottamāṅga*).

Lal 72 (*paripūrṇottamāṅga*), Mhv 80 (*suśiraḥ*), MV 73 (*supari-pūrṇottamāṅga*), Dharmapr. 50 (*chattanibhacārusirasakatā*);

(46) voice sweet and perfect in every way (*madhurasarvākāra-parisamāptaghoṣa*).

Lal 19 (*gajagarjitābhistanitameghasvāramadhuramañjughoṣa*, cf. above sub No. 25), Mhv 31 (*susvaravaragira*), 32 (*mañjughoṣa*), MV 52 (*madhuracārumañjusvara*), cf. above No. (25);

(47) eye-teeth sharp (*tīkṣṇadamṣṭra*).

Lal 51, Mhv 53, MV 54;

(48) nose high (*tuṅganāsa*).

Lal 53, Mhv 57, MV 58, Dharmapr. 29; Mhv 58 adds *nātyāya-tanāsa*;

(49) tongue red (*raktajihva*).

Lal 18 (*mṛdutaruṇatāmrajihva*), Mhv 29 (*mṛdutanukaraktajihva*), MV 50, Dharmapr. 46 (*mudutanutarattajivhatā!*);

(50) tongue thin (*tanujihva*).

MV 49, Lal, Mhv and Dharmapr. see No. (49);

(51) hairs on the body blue (*abhinīlaroma*).

Cf. perhaps Lal 62 (*asitabhrū*) or 59 (*nīlakuvalayanayana*), MV 63 (*sītāsita-kamaladalāsakalanayana*);

(52) hairs on the body bright (*suciroma*).

Cf. perhaps Lal 54 (*sucinayana*); Mhv 40 (*paramaśuciviśud-dhaloma*);

(53) eyes large (*viśālanetra*).

Lal 58, MV 61, Dharmapr. 43 (*āyatavisālanettatā*);

(54) openings (of the body) perfect (*paripūrṇavivara*).

Cf. Lal 20 MV 24 (*paripūrṇavyañjana*), Dharmapr. 15 (*pari-puṇṇapurisavyañjanatā*), Mhv 12 (*pratipūrṇavyañjana*);

(55) palms and soles red (*lohitapāṇipādātala*);

(56) navel-string absent (*nābhinālarahita*, Tibetan *lta.ba ma bya.ba*);

(57) abdomen not bent (*abhugnakukṣi*).

Lal 47 (*ajihmakukṣi*), MV 35, Mhv 46 (*arūkṣābhagnodara*);

(58) belly slender (*kṣāmodara*).

Lal 48 Mhv 45 (*kṣāpodara*), MV 36, Dhs 38 (*kṣāmakukṣitā*);

(59) abdomen without folds (*avalitakukṣi*).

Cf. Lal 46 MV 34 (*mṛṣṭakukṣi*);

- (60) joints beautiful (*subhasandhi*);
 (61) joints compact (*citasandhi*).
 Cf. Lal 8 Mhv 10 (*ghanasandhi*);
 (62) hands and feet pure (*parisuddhapāṇipāda*);
 (63) halo fathom-wide (*vyāmaprabha*).
 Cf. above No. 56 (30, b);
 (64) walking in a handsome way (*prabhāsvaraḡāmin*).
 Cf. MV 16 (*cārugāmin*) and above Nos. (42) ff.;
 (65) the sight of his body pleasing gods and men (*kāyadarśa-natṛptadevamanuṣya*);
 (66) the sight of him not being slighted by any being (*sarva-prāṇyavimāṇitadarśana*);
 (67) teaching the beings (*sattvānuśāsa*);
 (68) voice not reaching outside the assembly of the devoted ones (*vāḡ anukūlavartiparśado bahir na nirgacchati*);
 (69) upper part of the body like that of a lion (*simhapūrvārdhakāya*).
 See above No. 56 (17);
 (70) body well-joined (*susaṃbaddhagātra*);
 (71) crest not visible (*gūḡhasikha*, Tibetan *spyi gtsug ltar mi mñon.pa*).
 Cf. Dhs 76 (*guhyakeśa* with variant *guḡakeśa*, where MV has *ślakṣṇakeśa*);
 (72) hair blue, soft, and full (*abhinīlaślakṣṇacitakeśa*).
 Cf. Lal 73 (*asitakeśa*), 74 (*sahitasusaṃgatakeśa*), 78 (*anupūrvakeśa*), Mhv 70 (*asita-*), 71 (*sahita-*), 72 (*citra-*), 73 (*virṛta*), 74 (*abhagna-*), 75 (*acchinna-*), 77 (*snigdha-*), 78 (*surabhikeśa*), MV 74 (*bhramarasadyśakeśa*), 75 (*citakeśa*, Dhs *citrakeśa*), 76 (*ślakṣṇakeśa*), Dharmapr. 72 (*sunila-*), 73 (*dakṣhiṇāvatta-*), 74 (*susaṃthāna-*), 78 (*sama-*), 79 (*komalakesatā*);
 (73) hair not disordered (*anākulakeśa*).
 Lal 77, Mhv 76 (*aparūṣakeśa*);
 (74) hair turning upwards, well curled, or, matted (*udvartita-sukuñcitakeśa*, Tibetan *dbu skra gyen.du phyogs.sĩṅ bzañ.la lcam.lor hkhyl.ba*).
 Lal 79 (*sukuñcitakeśa* with variants), Mhv 79 (*vallitāgrakeśa*);
 (75) hair not shaggy (*asamlulitakeśa*).
 MV 77, Dharmapr. 77 (*alulitakesatā*);

(76) breast adorned with the *śrīvatsa* (*śrīvatsavibhūṣitoraska*).

Cf. Lal 80 (*śrīvatsa-svastika-nandyāvarta-varḍhamāna-saṁsthāna-keśa*), MV 80 (*śrīvatsa-svastika-nandyāvarta-lalitapāṇipāda*, whereafter Minayev's edition adds *varḍhamāna*), Dhs 80 (*śrīvatsa-muktika-nandyāvarta-lakṣitapāṇipāda*), see below;

(77) marks on hands and feet radiant with *śrī* (*śrīyojjvalapāṇipādalakṣaṇa*).

It is here a priori difficult to say what is meant with *śrī*, Tibetan *dpal*. In the *Bṛhatsaṁhitā* 58, 44, however, we read that images of the Buddha should be *padmāṅkitakaracaraṇa* 'with hands and feet marked with lotuses'. We can, I think, reasonably draw the conclusion that *śrī* in No. 77 means 'lotus', a meaning of the word which is actually given in the *Rājanirghaṇṭa*. We can further infer that this 'mark' properly refers to images, but cf. Mhv II. 196.¹¹ *padmapādakara* used about the Bodhisattva;

(78) marks as if drawn in the colours of vermilion, realgar, minium, beryll, and verdigris (*hīṅgula-maṇḥsilā-cīnapīṣṭha-vaiḍūrya-tāmraḥiṭṭa-varṇair likhitāntva lakṣaṇāni*, Tibetan *mtshal dan ldon.ros dan cī.na.pī.ṣṭha dan mthiñ.sun dan saṅs.g.yaḥi kha.dog.gis bris.pa lta.buḥi mtshan.rnams dan ldan.pa*).

Cf. Mhv 81 (*svastikanandyāvartamuktikaśreṣṭhasaṁnikāśa*), Dharmapr. 80 (*ketumālāratanaraṅjitatā*). This last mark is of interest for our understanding of the development of the whole list. The Tibetan term which I have rendered *vaiḍūrya* is *mthiñ.sun*. Sarat Chandra Das gives *mthiñ.sun* as the name of a place on the Tibeto-Chinese frontier, but this cannot be meant here. *Mthiñ* means 'blue' and translates Sanskrit *nīla*, and *Nīla* is the name of a mountain north of Meru, which plays a certain rôle in Indian cosmology. According to the *Mahābhārata* VI. vi. 4 it consists of beryll (*vaiḍūryamayah*). South of Nīla and to the west of Mount Meru, we have the fabulous continent *Ketumālo dvīpah*, or short *Ketumālāh*. Burnouf, l. c. p. 609, does not think that this can have anything to do with the *ketumālā-ralana* of the 80th mark of Dharmapr., because there we have *ketumālā* and not *ketumala*. But *Ketumālā* is known as a place-name, and with *dvīpa* understood the form *ketumālā* should not make any difficulty.

Burnouf refers us to *Mahāvamsa* v. 91, where there is a description of an image of the Buddha produced by the nāga Mahākāla:

dvattiṃsalakkhaṇūpetam asītivyañjanujjvalam
vyāmapabhāparikkhittam ketumālābhiṣobhitam

‘provided with the thirty-two characteristics, resplendent with the eighty secondary marks, surrounded by a fathomwide halo, and adorned with ketumālās’. But here *ketumālā* is evidently short for *ketumālāratana*, and, in the face of the corresponding passage in the Daśa list, there cannot be much doubt that *ketumālāratana* is the same thing as Sanskrit *keturatna*, which the Rājanirghaṇṭa explains as *vaidūryamaṇi*. We are, I think, quite justified in translating *ketumālāratatanarañjitatā* ‘to be beryll-coloured’.

The above passage of the Mahāvamsa is of interest because it does not give *vyāmapabhāparikkhitta*- and *ketumālābhiṣobhita*- as belonging to the eighty marks, but as describing a Buddha image, and we shall see below that there are other features in the lists of marks which point in the same direction.

The above remarks will have shown that more than half the marks in Daśa’s list have parallels in Lal, Mhv, and MV, though the terms often show considerable difference. Those which seem to be found in Daśa only are of different kinds.

Some of them seem to be mere amplifications, due to a tendency to put together quite a series of attributes describing one and the same feature or part of the body; cf. Nos. 22 and 24 *ajihmavadana*, *citavadana* after *nātyāyatavadana*, No. 21; No. 29 *citapāṇipāda* beside No. 30 *yathepsitapāṇipāda*; No. 41 *sugandhamukha* after the mention of the fragrance of the hairs in No. 40; *śubhasandhi* No. 60 beside *citasantdhi* No. 61, &c. This heaping of attributes, which is also found in the other lists, was of course a practical device in order to fill up the required number of eighty marks.

Others cannot well be designated as marks to be found on the child’s body, but rather as features in the traditional picture of Buddha the saviour and preacher. Such are the attributes describing his voice, his behaviour, his way of walking, his wisdom, &c. No. 56 *nābhinālarahita*, refers to his miraculous birth.

Others again seem to be more appropriate as features of an image than as marks to be observed on a child’s body; e. g. No. 45 *chattraḥarottamāṅga*, No. 63 *vyāmaprabha*, No. 77 *śriyojjvalapāṇipādalaḥṣaṇa*, and, above all, No. 78 with the longish description of the colouring of the marks.

When we add that at least No. 69, *simhapūrvārdhakāya*, and perhaps No. 13, *gūḍhagulpha*, which, however also occurs in the other lists, are transferred from the list of characteristics of the Superman, we feel little inclined to consider the Daśa list as based on older and more authentic lists than those of Lal and MV.

In spite of all such additions, the compiler has not been able to enumerate the eighty marks which he mentions. It would, of course, be easy to fill up the missing links, e. g. by introducing the features about the nails given by all other sources, or by splitting up No. 72 *abhinīślakṣṇacitakeśa* into three, but such devices could only be justified if we knew that Daśa actually reproduces an old, generally accepted, list of eighty marks, but such is far from being the case.

If we turn to the lists in Lal, Mhv, and MV, they all have eighty items, with an additional remark in Mhv, and, on the whole, they make a more consistent and logical impression than Daśa. But they also contain features which are apt to make us suspicious.

I do not attach any weight to such cases where one of them combines more than one feature under a single head, or where there are slight differences in the wording, such as Lal 5 *anupūrvacitrāṅguli*, Mhv 4 *vṛttāṅguli*, 5 *citrāṅguli*, 6 *anupūrvacitrāṅguli*, MV 5 *citrāṅguli*, 6 *anupūrvāṅguli*; Lal 18 *mṛdutaruṇatāmrajihva*, Mhv 29 *mṛdutanukaraktajihva*, MV 48—50 *mṛdu*-, *tanu*-, *raktajihva*, &c.

More suspicious is the variety in the common heaping of attributes referring to one and the same feature. Thus we find:

kuṣi: Lal 45—47 *vṛtta*-, *mṛṣṭa*-, *ajihmakukṣi*, MV 33—35 *vṛtta*-, *mṛṣṭa*-, *abhugnakukṣi*, while the term does not occur at all in Mhv;

keśa: Lal 73—80 *asita*-, *sahita*-, *susamgata*-, *surabhi*-, *aparūṣa*-, *anākula*-, *anupūrva*-, *sukūñcita*-, *śrīvatsa* ... *saṁsthānakeśa*, Mhv 70—79 *asita*-, *sahita*-, *citra*-, *vivṛtta*-, *abhagna*-, *acchinna*-, *aparūṣa*-, *snigdha*-, *surabhi*-, *vallitāgrakeśa*, MV 64—79 *bhramarasadrśa*-, *cita*-, *ślakṣṇa*-, *asaṁlūlita*-, *aparūṣa*-, *surabhikeśa*;

gaṇḍa: Lal 65—67 *pīna*-, *aviśamasamagaṇḍa*-, *vyapagatagaṇḍa*-, *doṣa*-, Mhv 63—65 *aparīṭa*-, *aviśamakārṇa*-, *vyapagatakārṇadoṣa*-, MV 68—70 *pīna*-, *samakārṇa*-, *anupahatakārṇendriya*;

gati, *gāmin*: Lal 40—44 *nāgavilambita*-, *simhavikrānta*-, *haṁsa*-, *vikrānta*-, *ṛṣabhavikrānta*-, *abhipradakṣiṇāvartagati*, Mhv 33—36 *nāga*-, *vikrānta*-, *vṛṣabhavikrānta*-, *simhavikrānta*-, *abhidakṣiṇagāmin*, MV 11

—17 *siṃhavigrānta*-, *nāgavigrānta*-, *haṃsavigrānta*-, *vṛṣabhavigrānta*-, *pradakṣiṇāvarta*-, *cāru*-, *avakragamīn* and 26 *samakrama*.

gātra: Lal 22—28, 30—33 *śucigātravastusaṃpanna*, *mṛdu*-, *viśāla*-, *adīna*-, *anupūrvonnata*-, *susamāhita*-, *suviḥhaktā*-, *vṛtta*-, *suparimṛṣṭa*-, *ajihmavṛṣabha*-, *anupūrvagātra*, 49 *vyapagatacchandaśaṇīlakālakādusṭaśarira*, Mhv 14—21, 42—44 *mṛdu*-, *visada*-, *adīna*-, *anusandhi*-, *susamhatagātra*, *suviḥhaktāṅgapratyaṅga*, *vyapagatatilakālaka*-, *rju*-, *mṛdu*-, *anupūrvagātra*, MV 18—23, 25, 27—30, 41 *vṛtta*-, *mṛṣṭa*-, *anupūrvā*-, *śuci*-, *mṛdu*-, *viśuddha*-, *prthucārumaṇḍala*-, *sukumāra*-, *adīna*-, *utsada*-, (Dhs *utsāha*-), *susamhata*-, *vyapagatatilakālagātra*, 31 *suviḥhaktāṅgapratyaṅga*;

daṃṣṭrā: Lal 50—52 *vṛtta*-, *tikṣṇa*-, *anupūrvadaṃṣṭra*, Mhv 52—56 *vaṭṭita*-, *tikṣṇa*-, *abhagna*-, *acchinna*-, *aviśamadāṭhā*, MV 53—57 *vṛtta*-, *tikṣṇa*-, *śukla*-, *sama*-, *anupūrvadaṃṣṭra*;

nayana, *netra*: Lal 54—59 *śuci*-, *vimāla*-, *prahasita*-, *āyata*-, *viśāla*-, *nīlakuvalayadalasaḍṣāṇayana*, Mhv 59—60 *asita*-, *asitasīlakamalasadṛśāṇayana*, MV 60—61, 63 *viśuddha*-, *viśālanetra*, *sītāsīlakamaladalasakalanayana*;

pāṇīlekḥā: Lal 11—15 *snigdha*-, *tulya*-, *gambhīra*-, *ajihma*-, *anupūrvapāṇīlekḥa*, Mhv 23—26 *gambhīra*-, *abhagna*-, *acchinna*-, *anupūrvapāṇīlekḥa*, MV 43—45 *snigdha*-, *gambhīra*-, *āyatapāṇīlekḥa*;

bhrū: Lal 60—64 *sahita*-, *citra*-, *asita*-, *saṃgata*-, *anupūrvabhṛū*, Mhv 61—62 *asita*-, *snigdhālomabhṛamū*, MV 64—67 *āyata*-, *ślakṣṇa*-, *samaroma*-, *snigdhabhṛū*;

lalāṭa: Lal 71 *saṃgatamukhalalāṭa*, Mhv 69 *uttamaśreṣṭhasaṃmitamukhalalāṭa*, MV 71—72 *supariṇata*-, *prthulalāṭa*.

Just as in the case of the Daśa list some features are not properly corporeal marks, but borrowed from the Buddha legend; thus Lal 68 *anupahatakrusṭa*, Mhv 66—68 *anupahata*, *anupakliṣṭa*, *śāntendriya*; Lal 37 *śucyācāra*, Mhv 39 MV 40 *śucisamācāra*; the various terms about the way of walking, and so forth.

Others again lead us to think of images, e. g. Lal 39 *paramaviśuddhaviṭimīrālokaśaṃmantaprabha*, where Mhv 13 has *saṃmantaprabha* and MV 32 *viṭimīraviśuddhāloka*, and Lal MV 80 about the various things adorning the hair or the extremities.

As already indicated some of the marks are evidently amplifications of various characteristics of the Superman, and others seem

to have been transferred from the list of those characteristics. Such seems to have been the case with MV 62, *citapakṣma*, cf. characteristic No. 30 *gopakṣma*; Lal 10, *āyatapārṣṇi*, characteristic No. 3; Lal 21, *pralambabāhu*, characteristic No. 9; Mhv 31 *utsadasama*, cf. characteristic No. 16, *saptotsada*.

Of special interest is the last mark in Lal, MV, and Dhs. Lal has *śrīvatsasvastikanandyāvartavardhamānasamsthānakeśa*, MV *śrīvatsasvastikanandyāvartavardhamānalalitapāṇipāda* (*vardhamāna*- only as an addition after the mark, and only in Minayev's edition), Dhs *śrīvatsasamuktikanandyāvartalakṣitapāṇipādātā*. In Mhv we have, as No. 81, i. e. as an additional remark, *svastikanandyāvartamuktikaśreṣṭhasaṃnikāśa*, cf. Mhv II. 304.16 f.:

*heṣṭā pādatalā jātā svastikair upaśobhitāḥ
pādāṃgulīṣu sarvatra nandyāvartā uddhatā
bhāsanti lokanāthhānāṃ vrajatām citramedinim.*

Burnouf, pp. 622 ff., compared the MV mark with the sixty-five marks on Buddha's footprints mentioned in Dharmap., and if MV had preserved the original wording, it would be easy to understand why *pāṇipāda*, or *pāda*, has been replaced by *keśa* in Lal: all the preceding marks are to be found in the hair.

Now Daśa 76 comes to our assistance: *śrīvatsavibhūṣitoraska* 'breast adorned with a *śrīvatsa*'. We know the *śrīvatsa* as a characteristic mark on the breast of Viṣṇu-Nārāyaṇa, and in the Bṛhatsaṃhitā 58.31 we are told that images of Viṣṇu must be provided with a *śrīvatsa*- on the upper part and a *kaustubha* on the lower part of the breast, and have eight, four, or two arms:

*kāryo 'ṣṭabhujō bhagavāms caturbhujō dvibhujā eva vā Viṣṇuḥ
śrīvatsāṅkitavakṣaḥ kaustubhamanibhūṣitoraskaḥ.*

Now Senart has maintained, and I think with right, that the Buddhist conception of the Superman is, in its origin, influenced by notions connected with Viṣṇu-Nārāyaṇa, and it seems to be a natural inference that the *śrīvatsa* as a mark of the Buddha has been directly taken over from this Viṣṇu feature, and probably from images. Daśa must consequently here have preserved the original form, and the other lists represent a later development.

If we compare the last marks in the different lists we find Daśa 76 *śrīvatsavibhūṣitoraska*, 77 *śrīyojjvalapāṇipādalakṣaṇa*, 78 *hīṅgulamanahśilācinapīṣṭavaidūryatāmraḥiṭṭavarṇair likhitānīva lakṣaṇāni*, Lal 80 *śrīvatsasvastikanandyāvartavardhamānasamsthānakeśa*, Mhv 81 *svastikanandyāvartamuktikaśreṣṭhasaṃnikāśa*, MV 80 *śrīvatsasvastikanandyāvartavardhamānalītapāṇipāda*, Dhs 80 *śrīvatsamuktikanandyāvartalakṣitapāṇipāda*, Dharmapr. 80 *ketumālāratanarañjita*. I have already tried to show that Daśa 77—78, Mhv 81, and Dharmapr. 80 cannot properly be considered as marks on the Superman's body, but rather as features of images, and I think we can draw the conclusion that we have, in all lists, traces of additional remarks, after the actual enumeration of the marks, describing the appearance of images. It is worth noticing that the term *śrīvatsa* is missing in Daśa 77—78, Mhv 81 and Dharmapr. 80. We get the impression that it has been introduced in Lal MV Dhs 80 through confusion with another mark, corresponding to Daśa 76. And to me it seems probable that the confusion is due to something corresponding to Daśa 77, where *śrī*, Tibetan *dpal*, seems to mean 'lotus', for which we else find *śrīvāsa*, Tibetan *dpal.gos*. This may have led to *śrīvatsa* being transferred to the mark describing hands and feet, for which Lal then substituted the hair, for the reason indicated above. The last 'marks' in Daśa, Mhv, and Dharmapr. would then represent a second additional remark.

An analysis of all available lists thus leads us to the result that none of them can be considered to be the original from which the remaining ones are derived, and it may reasonably be doubted that such a list has ever existed. The Pali scriptures do not seem to know the group at all, and the existing lists apparently represent attempts at arranging and filling up a series of secondary marks, which had gradually come to be connected with the conception of a Superman. Even the number eighty was not, perhaps, meant as a definite number, but chosen because eighty played a certain rôle in ancient Indian ritual.

The lists of Mhv, Lal, and MV are clearly based on the same original, perhaps an older recension of Lal. Daśa is much less consistent and logical in its arrangement, and may represent an earlier attempt, though we cannot say that this is certain.

It was evidently found to be desirable to draw up such a list, and this was done by amplifying the characteristics of the Superman, and adding traits from traditional tales about the Buddha, from palmistry and similar sources, and from images, which must consequently have existed when these attempts were made. And it is evident that the compilers of the lists tried to arrange the marks according to a certain system.

If we compare the lists of Lal, Mhv, MV and Daśa with regard to the individual features enumerated, we find the following state of things:

Lal	Mhv	MV	Daśa
<i>nakha</i> 1-3	<i>nakha</i> 1-3	<i>nakha</i> 1-3	<i>nakha</i> 1
<i>aṅguli</i> 4-5	<i>aṅguli</i> 4-6	<i>aṅguli</i> 4-6	<i>gātra</i> 2
<i>śirā</i> 6	<i>śirā</i> 7-8	<i>śirā</i> 7-8	<i>jānu</i> 3
<i>gulpha</i> 7	<i>gulpha</i> 9	<i>gulpha</i> 9	<i>gātra</i> 4-8
<i>sandhi</i> 8	<i>sandhi</i> 10	<i>pāda</i> 10	<i>aṅguli</i> 9-11
<i>pāda</i> 9	<i>pāda</i> 11	<i>gāmin</i> 11-17	<i>śirā</i> 12
<i>pārśṇi</i> 10	<i>vyāñjana</i> 12	<i>gātra</i> 18-23	<i>gulpha</i> 13
<i>pāñilekhā</i> 11-15	<i>prabhā</i> 13	<i>vyāñjana</i> 24	<i>gātra</i> 14-15
<i>oṣṭha</i> 16	<i>gātra</i> 14-18	<i>gātra</i> 25	<i>āyatana</i> 16
<i>vacanaśabda</i> 17	<i>aṅgapratyaṅga</i>	<i>krama</i> 26	<i>jñāna</i> 17
<i>jihvā</i> 18	19	<i>gātra</i> 27-30	<i>īryāpātha</i> 18
<i>ghoṣa</i> 19	<i>śarīra</i> 20	<i>aṅgapratyaṅga</i>	<i>śrī, buddhi</i> 19
<i>vyāñjana</i> 20	<i>gātra</i> 21	31	<i>darśana</i> 20
<i>bāhu</i> 21	<i>pāñi</i> 22	<i>āloka</i> 32	<i>vadana</i> 21-22
<i>gātra</i> 22-33	<i>pāñilekhā</i> 23-26	<i>kukṣi</i> 33-36	<i>oṣṭha</i> 23
<i>nābhi</i> 34-36	<i>oṣṭha</i> 27	<i>nābhi</i> 37-38	<i>vadana</i> 24
<i>ācāra</i> 37	<i>vacana</i> 28	<i>ācāra</i> 39-40	<i>svara</i> 25
<i>āloka</i> 38-39	<i>jihvā</i> 29	<i>gātra</i> 41	<i>nābhi</i> 26-28
<i>gati</i> 40-44	<i>svara</i> 30-31	<i>pāñi</i> 42	<i>pāñipāda</i> 29-30
<i>kukṣi</i> 45-48	<i>ghoṣa</i> 32	<i>pāñilekhā</i> 43-46	<i>pāñilatā</i> 31
<i>śarīra</i> 49	<i>gāmin</i> 33-36	<i>vadana</i> 46-47	<i>pāñilekhā</i> 32-33
<i>daṁṣṭrā</i> 50-52	<i>utsada</i> 37	<i>jihvā</i> 48-50	<i>gātra</i> 34
<i>nāsā</i> 53	<i>prasāda</i> 38	<i>ghoṣa</i> 51-52	<i>varṇa</i> 35
<i>nayana</i> 54-59	<i>samācāra</i> 39	<i>daṁṣṭrā</i> 53-57	<i>āyatanadvāra</i> 36
<i>bhrū</i> 60-64	<i>loma</i> 40	<i>nāsā</i> 58-59	<i>mukha</i> 37-38

Lal	Mhv	MV	Daśa
<i>gaṇḍa</i> 65-67	<i>gātra</i> 41-44	<i>netra</i> 60-63	<i>gandha</i> 39-40
<i>anupahata</i> 68	<i>udara</i> 45-46	<i>bhrū</i> 64-67	<i>gāmin</i> 41-44
<i>indriya</i> 69-70	<i>nābhi</i> 47-50	<i>karṇa</i> 68-70	<i>uttamāṅga</i> 45
<i>lalāṭa</i> 71	<i>jānumaṇḍala</i> 51	<i>lalāṭa</i> 71-72	<i>svara</i> 46
<i>uttamāṅga</i> 72	<i>dāṭhā</i> 52-56	<i>uttamāṅga</i> 73	<i>daṁṣṭrā</i> 47
<i>keśa</i> 73-80	<i>nāsā</i> 57-58	<i>keśa</i> 74-79	<i>nāsā</i> 48
	<i>nayana</i> 59-60	<i>pāṇipāda</i> 80	<i>jihvā</i> 49-50
	<i>bhramū</i> 61-62		<i>roma</i> 51-52
	<i>karṇa</i> 63-65		<i>netra</i> 53
	<i>anupahata</i> 66		<i>vivara</i> 54
	<i>anupakliṣṭa</i> 67		<i>pāṇipāda</i> 55
	<i>indriya</i> 68		<i>nābhināla</i> 56
	<i>lalāṭa</i> 69		<i>kukṣi</i> 57-59
	<i>keśa</i> 70-79		<i>sandhi</i> 60-61
	<i>śiras</i> 80		<i>pāṇipāda</i> 62
	<i>muktikaśreṣṭha-</i>		<i>prabhā</i> 63
	<i>saṁnikāśa</i>		<i>gāmin</i> 64
			<i>darśana</i> 65-66
			<i>anuśāsaka</i> 67
			<i>vāk</i> 68
			<i>kāya</i> 69
			<i>gātra</i> 70
			<i>śikhā</i> 71
			<i>keśa</i> 72-75
			<i>urah</i> 76
			<i>pāṇipāda</i> 77
			<i>lakṣaṇa</i> 78

It will be seen that there are definite traces of a system, beginning with the feet and gradually proceeding upwards. This can be best observed in Lal, while Mhv and MV have some modifications which look like attempts at an improvement. Thus MV describes the ways of walking after the feet, No. 10, while Lal gives them before the belly, No. 45-48.

The list in Daśa is most lacking in plan. Thus *gātra* occurs in Nos. 2, 4-8, 14-15, 34, 69 (*kāya*), and 70. This list, moreover,

contains more features which cannot properly be characterized as bodily marks than the other ones, and the two last items do not, as already stated, seem to belong to the proper list at all. It can hardly be derived from the Lal list, at least not in the more systematical sequence presented by our sources.

It would be a waste of time to reconstruct an old source from which the various lists have been derived, and it is far from being certain that such a source, giving eighty marks, has even existed.

In the early days of Indian philology these marks were thought to be based on reliable tradition, and were utilized for the purpose of deciding how the Buddha looked in actual life, and it was seriously maintained that he belonged to the Negro race. Nobody would now take such a view. But it is not much easier to accept Burnouf's opinion, l. c. p. 619, that the Buddhists 'when assigning these 112 attributes of beauty to their hero, only proclaimed him to be an accomplished being, physically as well as morally . . . there existed an Indian type of physical beauty, borrowed from that of the upper strata of the population, which time and a kind of convention had made sacred'. We certainly have to do with a type, but it was that of a Mahāpuruṣa, a Superman, and most assuredly not one of beauty. A person with a cowl on his head, forty teeth, a tongue with which he can lick nose, ears, and forehead, webbed fingers and toes, arms reaching down to the knees, a flat foot, &c., can hardly have laid claim to physical beauty.

In his important *Essai sur la légende du Buddha*, Senart has thrown light on the origin of the Indian conception of a Superman. He sums up his results in the introduction, p. xv: 'The description of the Mahāpuruṣa is not a realistic portrait of a definite religious leader, but . . . the inheritance of ancient cosmogonic conceptions, which alone can account for its persistent strangeness'. And after a careful and ingenious analysis of the characteristics and marks, he says, pp. 122 f.: 'the Buddhist Mahāpuruṣa, a Buddha or a Cakravartin, is essentially the Puruṣa Nārāyaṇa of mythology and mysticism'.

He draws attention to certain attributes of the Buddha in the Lalitavistara, such as *Nārāyaṇasthāmavān*, *Nārāyaṇa iva durdarśaḥ*,

Nārāyaṇātmabhāvaḥ, and to this we can now add the second and the 76th secondary marks of the Daśa list *Nārāyaṇavat saṃhata-gātrah*, *śrīvatsavibhūṣitoraskah*, and the final remark in the enumeration of the thirty-two characteristic in the Uttaratāntra about 'the sublime and incomparable body of the Sage, which is firm and possessed of the power of Nārāyaṇa'. It has the appearance as if the Buddhists themselves were aware of a certain connexion with Viṣṇu-Nārāyaṇa.

Senart has, further, utilized two important Brahmanical sources, the Mahābhārata and the Bṛhatsaṃhitā.

In the twelfth book of the Mahābhārata we find several epithets applied to Nara and Nārāyaṇa, which are of special interest:

340.²⁸ f. Nārāyaṇa is characterized as follows:

*paramātmēti yaṃ prāhuḥ sām̐khyayogavido janāḥ
mahāpuruṣasaṃjñāṃ sa labhate svena karmaṇā.*

343.³⁴ ff. contain the report of what Nārada saw in Śvetadvīpa

*tataḥ sa dadṛśe devau purāṇāu ṛṣisattamau
tapaś carantau sumahad ātmaniṣṭhau mahāvratāu.*

*tejasābhyadhikau sūryāt sarvalokavirocanāt
śrīvatsalakṣaṇau pūjyau jaṭāmaṇḍaladhārīṇau*

*jālapādabhujau tau tu pādayoś cakralakṣaṇau
vyūḍhoraskau dīrghabhujau tathā muṣkacatuṣkīṇau*

*saṣṭīdantāv aṣṭadamṣṭrau meghaughasadr̥śasvanau
svāsyau pṛthulalāṭau ca subhrū suhanunāsikyau*

*ātapatreṇa sadṛśe śirasī devayos tayoh
evaṃ lakṣaṇasaṃpannau mahāpuruṣasaṃjñitau.*

The non-italized terms at once remind us of the mark 78 or Daśa, the characteristics Nos. 6, 2, 9, 23, the marks Lal 50—52 and 69, MV 72, Lal 60, Dhs 26 M 59, Daśa 46, respectively, and this cannot be without significance.

In the 69th chapter of the Bṛhatsaṃhitā there is a description of five Mahāpuruṣas, viz. Hṃsa, Śaśa, Rucaka, Bhadra, and Mālavya:

Mālavya, v. 10:

*Mālavyo nāganāsāsamabhujayugalo jānusamprāptahasto
māmsaiḥ pūrṇāṅgasandhiḥ samaruciratanur madhyabhāge kṛśās ca
pañcāṣṭau cordhvam āsyam śrūtivivaram api tryaṅgulonaṃ ca tiryag
dīptākṣaṃ satkapolaṃ samasitadaśanaṃ nātimāṃsādharoṣṭham.*

Cf. in succession characteristic No. 9, marks Lal 8, 22 and 27,
54, 67, characteristic 24 (with mark Daśa 47).

Bhadra, vv. 13—17:

*upacitasamavṛttalambabāhur bhujayugalapramitaḥ samucchrāyo 'sya
mṛdutanughanaromanaddhagaṇḍo bhavati naraḥ khalu lakṣaṇena Bhadrāḥ
ivakṣukrasāraḥ prthupīnavakṣāḥ sattvādihiko vyāghramukhaḥ sthiraś ca
kṣamānvito dharmadharāḥ kṛtajño gajendragāmī bahusāstravettā*

*prājño vapuṣmān sulalātaśaṅkhaḥ kalāsu abhijño dhṛtimān sukuṣṭhiḥ
sarojagarbhadyutipāṇipādo yogī sunāśaḥ samasamhatabhrūḥ*

*navāmbusiktāvanipatrakunkumadvipendradānāgurutulyagandhatā
śīroruhāś caikajakṛṣṇakuficitāś turaṅganāgopamagūḍhaguhyatā*

*halamuśalagadāsīśaṅkhacakraadvipamakarābjarathāṅkitāṃhrihastāḥ
vibhavam api jāno 'sya bobhujīti kṣamati hi na svajānaṃ svatantrabuddhiḥ.*

Cf. in succession char. 9, marks Daśa 43, 17, 19, MV 71, 33,
42, 59, Lal 60, Daśa 40—41, char. 13 and marks Lal 73 and 79,
char. 12 with its explanation, mark MV 80.

Śaśa, vv. 20—23 (only the first half of 20 of interest here):

*iṣad dantarukas tanudvijanakhāḥ koṣekṣaṇāḥ śīghrago
vidyādhatuvaṇik kriyāsu nirataḥ sampūrṇagaṇḍaḥ śaṭhaḥ.*

Cf. marks Lal 65.

Haṃsa, vv. 24—25 (only first half of 24 of interest here):

*raktaṃ pīnakapolam unnatanaśaṃ vaktraṃ suvarṇopamaṃ
vṛttaṃ cāśya śīro 'kṣiṇī madhunibhe sarve ca raktā nakhāḥ.*

Cf. mark Lal 65, 53, 2, respectively.

Rucaka, vv. 27—29 (only v. 27 a of interest here):

subhrūkeśo raktaśyāmaḥ kambuḡrīvo vyādīrghāśyaḥ.

Cf. mark Dhs 66 śuklabhrūḥ.

When I add that mention is made of lines on feet and hands of Śaśa (v. 22) and Rucaka (v. 29), it will be admitted that there are so many features which recur in our lists that there must be some connexion. And it should be noted that these Supermen of the Brhatsamhitā are not religious teachers or divine beings, but rulers of empires specified in stanzas which I have not reproduced.

Also the 68th chapter of the Brhatsamhitā is, as pointed out by Senart, of importance for our subject. It is called Puruṣalakṣaṇa and registers the features which a *sāmudraka*, an interpreter of signs and marks, should observe in order to foretell one's fate:

*unmānamānagaliṣaṁhatisāravarṇa-
snehasvaraprakṛtisattvam anūkam ādau
kṣetraṁ mṛjāṁ ca vidhivat kuśalo 'valokya
sāmudravid vadati yātam anāgataṁ ca,*

'properly observing measure, weight, walk, compactness, chief constituent parts of the body, colour, smoothness, voice, nature, disposition, (palm-)field, and complexion, a clever interpreter of signs tells about the past and the future'.

What is of interest in the present connexion are the signs which show that a person is destined to become a ruler, and I shall mention the most important ones, using the abbreviations char. and mark for the characteristics of the Superman and the secondary marks, respectively.

Vv. 2 ff. deal with the feet

*asvedanau mṛdotalau kamalodarābhau
śliṣṭāṅguli ruciratāmrānakḥau supārṣṇi
uṣṇau śirāviraḥitau sunigūḍhagulphau
kūrmonnatau ca caraṇau manuṣeśvarasya.*

Cf. marks Daśa 5, &c., *mṛdugātra*, Daśa 9 *anupūrvacitāṅguli*, &c., Lal 2—3 *tāmra*-, *snigdhanakha*, char. 3 *āyatapārṣṇi*, mark Daśa 12, &c., *gūḍhaśira*, Daśa 10, &c., *gūḍhagulpha*.

V. 4 about the legs:

*praviralatanuromavṛttajaṅghā
dviradakarapratimais varorubhiś ca
upacitasamajānavas ca bhūpāḥ.*

Cf. marks Lal 30 *vr̥ttagātra*, 29 *pr̥thuvīpulasuparīpūrṇajānumaṇḍala*.
V. 5 about the hairs on the body:

romaikaikaṃ kūpake *pārthivānām*.

Cf. char. 13 *ekaikaroma* with explanation.
Vv. 7—8 about the genitals:

kośanigūḍhair *bhūpāḥ*.

Cf. char. 13 *kośagatavastiguḥya*.
Vv. 21 ff. about the navel:

23 b: śatapatrakarnīkābhā nābhir *manuḥśvaram kurute*.

Cf. mark MV 38 *pradakṣiṇāvartanābhi*.

24: *śastrāntaṃ strībhoginam ācāryaṃ bahusutaṃ yathāśaṅkhyam*
ekadvitricaturbhir valībhir vidyān nṛpaṃ tv avalitam.

Cf. mark Daśa 59 *avalitakuṣi*.
V. 26 about sides:

māṃsalamṛdubhiḥ pārśvaih pradakṣiṇāvartaromabhir bhūpāḥ.

Cf. char. 13 in Daśa *ekaikaroma pradakṣiṇāvarta*.
V. 34 about shoulders:

vipulāv avyucchinnaṃ suśliṣṭau saukhyavīryavatām.

Cf. char. 19 *cūtāntarāṃsa*.
V. 35 about arms:

karikarasadr̥śau vr̥ttāu ājānvavalambitau samau pīṇau
bāhū prthivīśānām.

Cf. char. 9 *sthītānavanatājānuḥpralambabāhu*.
V. 41 about nails:

tāmraś ca bhūpatayaḥ.

Cf. mark Daśa 1, &c., *ātāmranakha*.

Vv. 43 ff. about lines, *rekḥāḥ*, cf. the marks about *pāṇilekhā*;
of special interest v. 46 d:

svastikarūpābhir aiśvaryaṃ.

Cf. the last mark in MV . . . *svastika . . . lalitapāṇipāda*.

Vv. 51 f. about lips:

bimbopamair *avakrair adharair bhūpāḥ*.

Cf. mark Daśa 23, &c., *bimboṣṭha*.

V. 53 about tongue:

jihvā raktā dirghā *ślakṣṇā susamā ca bhoginām jñeyā*.

Cf. char. 27 *prabhūtajihva*, mark Daśa 49, &c., *raktajihva*.

V. 60 about cheek:

bhogī tv animnagaṇḍo.

Cf. mark Lal 65 *pīnagaṇḍa*.

V. 79 about head:

chattrākārāḥ śirobhir *avanīśāḥ*.

Cf. mark Daśa 46 *chattrākārottamāṅga*.

V. 81 about hairs on head:

ekaikabhavaiḥ snigdhaiḥ kṛṣṇair ākuñcitair abhinnāgraiḥ
mṛdubhir na cātibakubhiḥ keśaiḥ sukhabhāg narendro vā.

Cf. marks Lal 73 *asita*-, 79 *sukuñcita*-, Daśa 72, &c., *ślakṣṇakeśa*.

Vv. 84 ff. about body (*gātra*):

triṣu vipulo gambhīras

triṣu eva ṣaḍumnataś caturhrasvaḥ

saptasu rakto rājā

pañcasu dirghaś ca sūkṣmaś ca

nābhiḥ svarāḥ sattvam iti pradiṣṭam

gambhīram etat tritayaṁ narāṇām

uro lalāṭam vadanam ca pūṁsām

vistīrṇam etat tritayaṁ praśastam

vakṣo 'tha kakṣā nakha-nāsikāsyam

kṛkātikā ceti ṣaḍ unnatāni

hrasvāni catvāri ca līṅgaṇḥ

grīvā ca jaṅghe hitapradāni

netrāntapādakarataḥ padharoṣṭhajihvā

raktā nakhāś ca khalu sapta sukhāvahāni

sūkṣmāṇi pañca daśanāṅguliparvakeśāḥ

sākam tvacā kararuhāś ca na duḥkhitānām

hanu-locana-bāhu-nāsikāḥ
 stanayor antaram atra pañcakam
 iti dīrgham idaṃ tu pañcakam
 na bhavaty eva nṛṇāṃ abhūbhṛtām.

Cf. successively marks Lal 34, &c., *gambhīranābhi*, Daśa 25 *gambhīrasvara*, MV 52 *pṛthulalāṭa*, Daśa 24 *parivṛddhavadana*, Lal 1, &c., *tuṅganakha*, Daśa 48, &c., *tuṅganāsa*, char. 19 *citāntarāṃsa*, marks Daśa 55 *lohitahastapādātala*, Daśa 1, &c., *ātāmranakha*, char. 9 *sūkṣmacchavi*, char. 22 *siṃhahanu*, mark Lal 57, &c., *āyatanayana*, char. 9 *pralambabāhu*, 19 *citāntarāṃsa*.

V. 95 about voice (*svara*):

kariṣṣarathaughabherīmṛdaṅgasimhābdaniḥsvanā bhūpāḥ.

Cf. mark MV 51, &c., *gajagarjitajīmūtaghoṣa*.

V. 102 about colour (*varṇa*):

dyutimān varṇaḥ snigdhaḥ kṣitipānām.

Cf. mark Daśa 35 *bhāsvavaravarṇa*.

V. 115 about gait (*gati*):

*śārdūla-haṃsa-samadadvipa-gopatinām
 tulyā bhavanti gatibhiḥ śikhiṇām ca bhūpāḥ.*

Cf. marks Lal 43 *haṃsavikrānta*-, 40 *nāgavilambita*-, 42 *ṛṣabhavikrāntagati* and similarly in other lists.

It will be seen that many of the signs from which the knower of marks, the *sāmudravid*, infers that a person is destined to become a king, have undoubted parallels in the list of characteristics of a Superman, and especially in that of the secondary marks. We must necessarily draw the inference that the compilers of these lists, and more especially of the second one, to a considerable extent drew inspiration from the ancient, certainly pre-Buddhist, lore of the *sāmudrikas*, and many of the redundant marks, especially in Daśa, have probably come in from this source.

The origin of the *sāmudrika*, the art of prognosticating from certain signs and marks about the destiny of a person, is not known to us. Mythological, astrological, and cosmological speculations may have played in. But that was not the only ingredient. Everywhere

in folklore we find similar notions. The cowl on a child's head is, e. g., a good omen, just as the *uṣṇīṣā* in India. We certainly have to do with very ancient beliefs, which only partly are derived from astrology. And in Buddhist lore they have been combined with the ancient Indian notion of a Mahāpuruṣa, a Superman, with features taken from the traditional Buddha legend, and with peculiarities of the images of the Buddha which began to be executed at an early date.

All Buddhist schools know the conception of a Superman, distinguished by thirty-two *lakṣaṇas*, while the eighty *anuṣyaṅjanas*, the secondary marks, are a later increment, which does not seem to be known in ancient Hīnayāna. But the type of the Superman was not created by the Buddhists, though the number of the characteristics may, or may not, have been fixed by them.

That conceptions connected with Viṣṇu-Nārāyaṇa have played a prominent rôle in the development of the type of the Superman cannot be doubted, but I hope to have shown that they are not the only source.

The Superman is, as we can infer especially from the Bṛhat-saṃhitā, an exalted being, whose destiny it would naturally be to become an emperor, a universal ruler, but who may also be raised to divine rank, above emperors and ordinary gods.

This double conception of the Superman the Buddhists took over from older sources, and they were fully aware of this fact. We are told in old books, e. g. DN II. 16, that brahmins, versed in signs (*nemittā brāhmaṇā*), were called in to foretell the destiny of the new-born child, and then declared that his 'signs' showed that he was to become either a *cakravartin* or a Buddha. In the ancient Selaṣutta, Suttanipāṭa No. 33, the brahmin Sela states that the thirty-two characteristics of the Superman were handed down in the mantras of the brahmins: *āgatāni kho pana asmākaṃ mantesu dvattiṃsa mahāpuruṣalakṣhaṇāni*. We are even told to which branch of brahminical lore the interpretation of these signs belonged, for MN II. 147-12, 165-29 they are called *lokāyatamahāpurisalakkhaṇa*, and Lokāyata was a pre-Buddhist system.¹ When Sela declares that one of the possibilities

¹ Cf. about Lokāyata Rhys Davids, *Sacred Books of the Buddhists* II. 166 ff., Hillebrandt, *Aufsätze Ernst Kuhn gewidmet*, pp. 14 ff., and Jacobi, *Die Entwicklung der Gottesidee*, pp. 40 ff.

of a child showing these characteristics was to become a *sammāsambuddha*, that is a Buddhist trait, but does not militate against the admitted assumption that the whole theory was borrowed from the brahmins.

To the Buddhists Buddha, the Superman, was what Nārāyaṇa was to the Vaiṣṇavas. Both were not gods, in the Indian sense, because the gods were not eternal, but they can well be described as God, if we bear in mind the oldest Indian definition of God, Rv I. 164.46:

*indram mitrām vāruṇam agnīm āhur
atho divyāḥ sā suparṇó garūtman
ekam sād viprā bahudhā vadanti
agnim yamām mātariśvānam āhuḥ.*

This *ekam sāt*, the *ṛtā*, the essence of divinity, is not fundamentally so different from the *ajātaṃ abhūtaṃ akataṃ asaṃkhatam* which is necessary for salvation (*nissaraṇam*) that we feel any insurmountable difficulty in the collocation. Buddhism is, after all, Indian.

[58.] In the enumeration of elements in the other Pāramitās, there are some items which are missing in the Daśa list and probably later intrusions. For the sake of convenience I shall add some remarks on them.

After the ten all-bases (No. 42), Aṣṭādaśa and Śata add: *catvāri saṃgrahavastūni*, *catvāri vyavasthānāni*, *daśa bhūmayāḥ*, *daśa caryāḥ*, *daśa kṣāntayāḥ*, *vimśatir adhyāśayāḥ*, and, with Pañcaviṃśati, *samathavipaśyane* and *tisro vidyāḥ*.

(1) the four methods of attracting, *catvāri saṃgrahavastūni*; cf. Burnouf, Lotus I. 405 f., Senart, Mahāvastu I. 153.

Cf. AN II. 32.15 ff.: liberality (*dānam*), affability (*peyyavajjam*), helpfulness (*atthacariyā*), impartiality (*samānattatā*), Mhv I. 3.11 f. the same, only 'community in luck and misery' (*samānasukhaduḥkhatā*) as No. 4, Lal 38.16 f. the same, with 'community in aims (*samānārthatā*) as No. 4, MV 35 as Lal;

(2) the four states, *catvāri vyavasthānāni*. I am much in doubt about the meaning of this term. Meant are perhaps the *catudhātuvavasthāna*, the consideration of the self as composed of the four ele-

ments earth, water, fire, wind, in order to suppress the notion of its reality, cf. Visuddhimagga I. 347.²⁰ ff., with reference to MN I. 185.¹⁰ ff., DN II. 294.¹⁵. According to the commentary to Dhammapada I. 79.¹⁷ ff. Mahāmaudgalyāyana owed his position among the Buddha's disciples to this.

(3) the ten stages, *daśa bhūmayāḥ*. Cf. Rahder's Daśabhūmi-kasūtra, Senart, Mahāvastu I. 436.

These are the ten stages in the development of the Bodhisattva, enumerated e. g. MV 31: the stage of joy (*pramuditā*), the immaculate stage (*vimalā*), the illuminating stage (*prabhākari*), the radiant stage (*arciṣmatī*), the unconquerable stage (*sudurjayā*), the proximate stage (*abhimukhī*), the far-reaching state (*dūraṅgamā*), the motionless stage (*acalā*), the perfect state (*sādhumatī*), and the stage called clouds of the truth (*dharmameghā*). Mhv I. 76.¹³, in verses, a different enumeration: *durārōhā*, *baddhamānā*, *puṣpasmaṇḍitā*, *rucirā*, *citta*, *viśtarā*, *rūpavatī*, *durjayā*, *janmanideśa*, *yauvarājya*, *abhiṣeka*.

(4) the ten kinds of behaviour, *daśa caryāḥ*. I owe the following enumeration to the kindness of Professor Rahder:

1) *saṁtoṣaṇa*-, 2) *hita*-, 3) *adveṣa*-, 4) *akṣaya*-, 5) *vigatamoha*-, 6) *sudṛṣa*-, 7) *asaṅga*-, 8) *bhakti*-, 9) *dharmakāma*-, 10) *tattvacaryā*. The object is throughout to benefit other beings, and not principally to promote the training of the Bodhisattva;

(5) the ten states of preparatory abstraction, *daśa kṣāntayāḥ*. Professor Rahder has kindly explained this term to me. *Kṣānti* does not here mean 'forbearance', but a preparatory approach to the understanding of the Buddhist truth: through sounds, i. e. from what one hears (*svara*-); in proper succession, i. e. through understanding the stages of contingent origination in the positive sequence (*anulomikī*); through (the insight of) non-origination of the elements (*anutpattika*- or *anutpāda*-); through (viewing the world) as an illusion (*māyā*); as a mirage (*pratibhāsa*); as a dream (*svapna*); as an echo (*pratiśrutka*); as a reflection (*pratibimba*), as a fabrication (*nirmāṇa*), as emptiness (*śūnyatākṣānti*).

(6) the twenty (altruistic) tendencies, *viṃśatir adhyāśayāḥ*.

These are the intentions and tendencies of the Bodhisattva. Mhv I. 85.³ ff. enumerates twenty on the second stage, viz. *kalyāṇa*-, *snigdha*-, *madhura*-, *tikṣṇa*-, *vipula*-, *vicitra*-, *gambhīra*-, *aparyādinna*-,

anupahata-, *asādhāraṇa-*, *unnata-*, *akappa-*, *anivarta-*, *akrtrima-*, *suddha-*, *dr̥ḍha-*, *svabhāva-*, *tr̥pta-*, *puḍgala-*, *anantādhyāśaya*, cf. Senart's translation, Introduction p. xxviii; in the *Daśabhūmikasūtra* we find enumerations of ten, &c. Buddhaghosa, *Visuddhimagga* I. 116.2 ff. speaks of six: *cha ajjhāsaya bodhisattānaṃ bodhiparipākāya saṃvat-tanti*, they are *alobha-*, *adosa-*, *amoha-*, *nekkhamma-*, *paviveka-*, *nissaraṇajjhāsaya*. It is of interest for the relationship of the *Prajñāpāramitā*s that (1)–(6) are not enumerated in *Pañcaviṃśati*;

(7) quiescence and analysis, *śamathaviṃśyane*.

These are, as stated by Obermiller, A. O. xi, p. 16, 'the chief factors for the realization of the Path. All the merits and achievements of the Hinayanist and Mahayanist Saints on their paths, the mundane as well as the super-mundane, are regarded as the result of these two cooperating factors.'

(8) the three kinds of knowledge, *tiśro vidyāḥ*.

These are the three last intuitions (*abhijñāḥ*), above No. 52, in the sequence of the Pali sources; cf. DN III. 220.15 ff., *Abhidharma-kośa* VII. 108.

After the four intrepidities, above No. 45, *Aṣṭādaśa*, *Pañcaviṃśati* and *Śata* add *acyutāḥ pañca abhijñāḥ*, cf. above sub No. 52.

After the six transcendencies, above No. 53, *Aṣṭādaśa* adds *ṣaṭ saṃrañjanīyā dharmāḥ*, and then all three texts *sapta dhanāni* and *aṣṭau mahāpuruṣavitarkāḥ*, whereafter *Aṣṭādaśa* and *Śata* have *nava satvāvāśaḥ*;

(9) the six gratifying elements, *ṣaṭ saṃrañjanīyā dharmāḥ*, Tibetan *yah.dag.par bsdud.par hgyur.bahi chos drug*. *Samrañjanīya* is used in Sanskrit sources, e. g. *Divyāvadāna* 70.10, 404.15, *Avadānaśataka* I. 229.2, II. 140.4, where Pali has *sārāṇīya*. Senart, Mhv I. 599, has shown that this form, for which Mhv has *sārāyaṇīya*, belongs to the base *saṃrañj-*, so that it must be derived through **sārāyaṇīya* < **saṃra-gaṇīya*. The *cha sārāṇīyā dhammā*, which lead to unity and accord, are *mettaṃ kāyakammaṃ*, *mettaṃ vacikammaṃ*, *mettaṃ manokammaṃ*, sharing with others in gain (*lābha*), morality (*sīla*), and faith (*dīṭṭhi*); cf. MN I. 322.5 ff.

(10) the seven riches, *sapta dhanāni*.

Cf. e. g. AN IV. 4.21 ff.: the riches of faith (*saddhā-*), morality (*sīla-*), shame (*hiri-*), bashfulness (*ottappa-*), learning (*suta-*), liberality

(*cāga*-), and wisdom (*paññādhanaṃ*); Professor Rahder has been good enough to give me a similar list from Japanese sources, where the first *dhana* is, however, *vīrya*-, or, *pravartanadhana*;

(11) the eight reasonings of the Superman, *aṣṭau mahāpuruṣavitarkāḥ*.

I owe the list which follows to Professor Rahder: 1) *lokānitya*-, 2) *bahukāmaduḥkka*-, 3) *cittātrpta*-, 4) *kausīdyadhvasta*-, 5) *mohasamsāra*-, 6) *daridraduḥkhabahvari*-, 7) *pañcakāmādinava*-, 8) *saṃsārajvalamānaduḥkhāpramāṇavitarka*. The Bodhisattva should reflect on these eight aspects of phenomenal existence (*saṃsāra*). Quite different is e. g. AN IV. 229.¹⁷ ff.: *appicchassāyaṃ dhammo . . . , santuṭṭhassāyaṃ dhammo . . . , pavivittassāyaṃ dhammo . . . , āradhaviṛiyassāyaṃ dhammo . . . , upatṭhitasatissāyaṃ dhammo . . . , samāhitaṭṭhassāyaṃ dhammo . . . , paññavato ayaṃ dhammo . . . , nippapañcārāmassāyaṃ dhammo nippapañcaratino*;

(12) the nine abodes of beings, *nava sattvāvāsāḥ*.

Cf. AN IV. 401.⁴ ff.: *sattā nānattakāyā nānattasaññino, nānattakāyā ekattasaññino, ekattakāyā nānattasaññino, ekattakāyā ekattasaññino, asaññino appaṭisaṃvedino, sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañāncāyatanūpagā, . . . vinnānañāncāyatanūpagā, . . . ākiñcaññāyatanūpagā, . . . nevasaññānāsaññāyatanūpagā*; for the four last ones see above No. 19 (4)–(7).

This is the end of the enumeration of elements, including such as are not given in the *Daśa* list. And the Bodhisattva must beware of entering into these elements, he must be 'non-entering' (*anabhini-viṣṭa*), i. e. entirely detached. Then Śāradvatīputra maintains that, in such circumstances he will not be able to distinguish between the different elements and see which of them are good, which evil, &c., and how can he then attain omniscience.

The Buddha answers that he does distinguish, but only empirically (*saṃvṛtitaḥ*), and not as an absolute reality (*paramārthataḥ*).

This leads to an explanation of the various kinds of elements: some are good (*kuśala*), others vicious (*akuśala*); some defined (*vyākṛta*), others undefined (*avyākṛta*); some mundane (*laukika*), others supermundane (*alaukika*); some influenced by defiling agencies (*sāsrava*), others undefiled (*anāsrava*); some are conditioned, active (*saṃskṛta*),

others unconditioned (*asaṃskṛta*); some general, common (*sādhāraṇa*), others special (*asādhāraṇa*).

59. Good mundane elements, *kuśalā laukikā dharmāḥ*.

These are: honouring of father, mother, śramaṇas, brāhmaṇas and the senior relatives (*pitṛjñatā, mātṛjñatā, śrāmaṇyatā, brāhmaṇyatā, kulajyeṣṭhāpacāyitā*), the meritorious activities consisting in liberality, morality, and concentrated contemplation (*dāna-, śīla-, bhāvanāmayam puṇyakriyāvastu*), the merit of skillfulness combined with service (*vaiyāvṛtyasahagatam upāyakaṣālyam*, cf. Senart, Mahāvastu I. 594), the ten paths of good conduct (*daśa kuśalakarmapathāḥ*, i. e. abstaining from the ten evil actions, cf. AN V. 266.2 ff.), the mundane notions of its being blown up, &c. (*laukikī vidhmātaka-saṃjñā*, &c., as above No. 21), the four meditations (*catvāri dhyānāni*, above No. 16), the four immeasurable feelings (*catvāry apramāṇāni*, above No. 17), the four absorptions in the immaterial sphere (*catasra ārūpyasamāpattayaḥ*, above No. 18), the recollection of the Buddha, &c., *buddhānusmṛtiḥ*, &c., above No. 22).

A different list DN III. 102.11 ff.: *cattāro satipatṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcendriyāni, pañca balāni, satta bojjhaṅgā, ariyo atthaṅgiko maggo*, but here the elements are not characterized as *laukika*; cf. below No. 62.

60. Vicious elements, *akuśalā dharmāḥ*.

These are: killing living beings (*prāṇātīpātāḥ*), taking what is not given (*adattādānam*), erotic misdeemeanour (*kāma mithyācārāḥ*), lying (*mṛṣāvādaḥ*), slandering (*paśūnyam*), harsh language (*pāruṣyam*), frivolous talk (*saṃbhinnapratāpaḥ*), covetousness (*abhidhyā*), malevolence (*vyāpādaḥ*), false doctrine (*mithyādr̥ṣṭiḥ*), anger (*krodhaḥ*), breaking friendship (*upanāhaḥ*), deceit (*mṛakṣaḥ*), approving objectionable things (*pradāsaḥ*), causing harm (*vihimsā*), jealousy (*īrṣyā*), envy (*mātsaryam*), pride (*mānaḥ*). Cf. MV 92, 104.40-45.

61. Undefined elements, *avyākṛtā dharmāḥ*.

These are undefined works, words, and thoughts (*avyākṛtāni kāya-, vāk-, manahkarmāṇi*), the undefined four universal elements (*avyākṛtāni catvāri mahābhūtāni*), the undefined five faculties (*avyākṛtāni pañcendriyāni*, above No. 9), the five groups (*pañca skāndhāḥ*, above No. 1), the twelve bases (*dvādaśāyatanaṇi*, above No. 2), the eighteen components (*aṣṭādaśa dhātavaḥ*, above No. 3), the maturing influence (*vipākāḥ*).

62. Supermundane elements, *lokottarā dharmāḥ*.

These are: the four kinds of mindfulness (*catvāri smṛtyupasthānāni*, above No. 6), the four kinds of correctly attending the mind (*catvāri samyakprahāṇāni*, above No. 7), the four bases of magic power (*catvāra ṛddhipādāḥ*, above No. 8), the five faculties (*pañcendriyāṇi*, above No. 9), the five forces (*pañca balāni*, above No. 10), the seven members of enlightenment (*sapta bodhyaṅgāni*, above No. 11), the eight-fold Aryan path (*āryāṣṭāṅgamārgaḥ*, above No. 12), the three faces of deliverance (*trīṇi vimokṣamukhāni*, above Nos. 13—15), the three faculties (*ājñātam ājñāsyāmindriyam*, &c., as above No. 35—37), the three concentrations (*savitarkaḥ savicāraḥ samādhiḥ*, &c., as above Nos. 38—40), the eighteen emptinesses (*adhyātmaśūnyatā yāvad abhāvasvabhāvasūnyatā*, above No. 43), the ten forces of the Tathāgata (*tathāgatasya daśa balāni*, above No. 44), the four forms of confidence (*catvāri vaiśāradyāni*, above No. 45), the four penetrations (*catasraḥ pratisaṃvidāḥ*, above No. 46), the great friendliness (*mahāmaitrī*, above No. 47), the great commiseration (*mahākaruṇā*, above No. 48), the eighteen exclusive properties of the Buddha (*aṣṭādaśāveṇikā buddhadharmāḥ*, above No. 49).

[63.] Elements influenced by defiling agencies, *sāsravā dharmāḥ*.

These are the following, when belonging to the triple plane (*traidhātukaparyāpanna*, i. e. in *kāma*-, *rūpa*-, and *arūpadhātu*): the five groups (*pañca skandhāḥ*, above No. 1), the twelve bases (*dvādaśāyatanāni*, above No. 2), the eighteen components (*aṣṭādaśa dhātavaḥ*, above No. 3), the four meditations (*catvāri dhyānāni*, above No. 16), the four immeasurable feelings (*catvāry apramāṇāni*, above Nr. 17), the four absorptions in the immaterial sphere (*catasra ārūpyasamāpattayaḥ*, above No. 18).

[64.] Undefined elements, *anāsravā dharmāḥ*.

These are the elements from the four kinds of mindfulness (*catvāri smṛtyupasthānāni*, above No. 6) down to the eighteen exclusive properties of the Buddha (*yāvad aṣṭādaśāveṇikā buddhadharmāḥ*, above No. 49).

[65.] Conditioned elements, *saṃskṛtā dharmāḥ*.

These are: the sensuous plane (*kāmadhātuḥ*), the material plane (*rūpadhātuḥ*), the immaterial plane (*arūpadhātuḥ*), further the five groups (*pañca skandhāḥ*, above No. 1), the four meditations (*catvāri dhyānāni*,

above No. 16), the four immeasurable feelings (*catvāry apramāṇāni*, above No. 17), the four absorptions in the immaterial sphere (*catasra ārūpyasamāpattayaḥ*, above No. 18), &c., and the four kinds of mindfulness (*catvāri smṛtyupasthānāni*, above No. 6), and so forth down to the eighteen exclusive properties of the Buddha (*peyālaṃ yāvad aṣṭādaśa-venikā buddhadharmāḥ*, above No. 49).

The enumeration is here slightly irregular. After the five groups follow the four meditations, the four immeasurable feelings and the four absorptions in the immaterial sphere, as examples of other elements which can, in certain circumstances, be included, and then it is stated which elements are here concerned, viz. all from No. 6 down to No. 49. The other Pāramitās have made this clearer. It is sufficient to quote the corresponding passage from Pañcaviṃśati, p. 168.11 ff.: *kāmadhātū, rūpadhātur, arūpadhātur, ye 'py anye kecit traidhātuka-paryāpānā dharmāḥ: saptatrimśadbodhipakṣikādayo dharmāḥ*.

[66.] Unconditioned elements, *asaṃskṛtā dharmāḥ*.

These are the elements where there is no origination (*utpādaḥ*), no maintenance (*sthitih*), no extinction (*nirodhaḥ*), no change (*anyatātvam*), where there is destruction of lust, hatred, infatuation (*rāga-, dveṣa-, mohakṣayaḥ*), where there is element-persistence (*dharmasthitiṭā*), element-essence (*dharmatā*), element-basis (*dharmadhātuh*), element-faultlessness (*dharmānavadyatā*), suchness, i. e. true essence (*tathatā*), unerring suchness (*abhrāntatathatā*), not-differing suchness (*ananyatathatā*), absoluteness (*bhūtakotiḥ*).

[67.] General elements, *sādhāraṇā dharmāḥ*.

These are: the four meditations (*catvāri dhyānāni*, above No. 16), the four immeasurable feelings (*catvāry apramāṇāni*, above No. 17), the four absorptions in the immaterial sphere (*catasra ārūpyasamāpattayaḥ*, above No. 18), the five intuitions (*pañcābhijñāḥ*, cf. above No. 54, note the number 'five').

[68.] Elements not shared by ordinary beings, *prthagjanaiḥ sahāsādhāraṇā dharmāḥ*.

These are the thirty-seven elements accessory to enlightenment (*saptatrimśad bodhipakṣikā dharmāḥ*, i. e. Nos. 6—12 above), the ten forces (*daśa balāni*, above No. 44), the four forms of confidence (*catvāri vaiśāradyāni*, above No. 45), the four penetrations (*catasraḥ pratisaṃvidāḥ*, above No. 46), the three faces of deliverance (*trīṇi vimokṣamukhāni*,

above Nos. 13—15), down to the eighteen exclusive properties of the Buddha (*yāvad aṣṭādaśāveṇikā buddhadharmāḥ*, above No. 49).

[69.] How can he be said not to enter into them, *katham anabhiniviṣtaḥ?*

Just as some person sees an army created through magic, with four parts, viz. elephant-corps, cavalry, chariots, infantry, but does not enter into the notion that it is an army, in the same way the Bodhisattvas, the great beings, though seeing all the elements separately, do not enter into them (*tadyathā kaścit puruṣo māyānirmitāṃ caturāṅginīm śenām dṛṣtvā yaduta hastikāyaṃ, aśvakāyaṃ, rathakāyaṃ patikāyaṃ, tatra senāstīti nābhiniviṣati, evam eva bodhisattvā mahā-sattvāḥ sarvadharmān pṛthak paśyamānā api nābhiniviṣanti*);

just as some person, tormented by heat, sees a manifold mirage, moving like waves, but does not enter into the notion that it is water, in the same way, &c. (*tadyathā kaścit puruṣo gharmārto nānāvidhāṃ marīcikāṃ ūrmivac calantīm dṛṣtvā, idaṃ jalam iti nābhiniviṣati, evam eva, &c.*);

just as some person in his dream sees various forms, but does not, when he has waked up, enter into the notion that they have material form, in the same way, &c. (*tadyathā kaścit puruṣaḥ svapne nānāvidhāni rūpāni dṛṣtvā, vibuddhaḥ san teṣāṃ rūpam astīti nābhini-viṣati, evam eva, &c.*);

just as a man sees the moon (reflected) in water, but does not enter into the notion that the moon is there, in the same way, &c. (*tadyathā kaścit puruṣa udake candram dṛṣtvā, tatra candro 'stīti nābhini-viṣati, evam eva, &c.*);

just as some person sees jugglery, but does not enter into the idea that there is reality in it, in the same way, &c. (*tadyathā kaścit puruṣa indrajālaṃ dṛṣtvā, tatra vastutve nābhini-viṣati, evam eva, &c.*);

just as a man may, through magic, wander in space, but does not enter into the notion that space is there, in the same way, &c. (*tadyathā kaścit puruṣo māyayākāṣe carann api, tatrākāśo 'stīti nābhini-viṣati, evam eva, &c.*);

just as some person hears the echo, but does not enter into the notion that it is the real sound, in the same way, &c. (*tadyathā kaścit puruṣaḥ pratiśrutkāṃ śrutvā, śabda 'stīti nābhini-viṣati, evam eva, &c.*);

just as some person sees a fairy-town, but does not enter into the notion that there is a town, in the same way, &c. (*tadyathā kaścīt puruṣo gandharvanagaram dr̥ṣṭvā, tatra nagaram astīti nābhiniiviśati, evam eva, &c.*);

just as a man sees the reflection of his face in a mirror, but does not enter into the notion that this is his face, in the same way, &c. (*tadyathā kaścīt puruṣa ādarśe mukhapratibimbam dr̥ṣṭvā etan mukham astīti nābhiniiviśati, evam eva, &c.*).

Here ends the second chapter, the *Sarvadharmaparivarta*. The third also opens with some questions, but has not the same special value as the two first ones, the style being here essentially the same as in the other *Pāramitās*.

I have therefore felt justified in limiting my analysis to the two first ones, and I have thought it advisable to make them available in print. In doing so I had the choice between two possibilities. I could, and that would certainly be the easier alternative, reproduce the Tibetan text itself. But I think that many of my fellow-students will agree with me that Sanskrit is much easier than Tibetan, and that it would therefore be preferable to restore the Sanskrit text. I have tried to do so, and in most cases I think that my restoration is unobjectionable. When I have not felt certain, I have given the Tibetan terms in the preceding pages. In some few cases I have neglected the well-known *sandhi*-rules, in order to make the text clearer.

TEXT

Evaṃ mayā śrutam: ekasmin samaye bhagavān Rājagṛhe viharati
 sma Gṛdhrakūṭaparvate mahatā bhikṣusaṃghena sārdham anekair bhik-
 ṣusahasraiḥ, sarvair arhadbhiḥ kṣiṇāsravair niṣkleśair vaśībhūtaiḥ suvi-
 muktacittaiḥ suvimuktaprajñair ājāneyair mahānāgaiḥ kṛtakṛtyaiḥ kṛta-
 karaṇīyair apahr̥tabhāir anuprāptasvakārthaiḥ parikṣiṇabhavasamyoja-
 naiḥ samyagājñāsu vimuktacittaiḥ sarvacetovaśiparamapāramitāprāptair,
 ekaṃ pudgalaṃ sthāpayitvā yadutāyusmantam Ānandaṃ saikṣaṃ
 srotaāpannam; pañcamātraiś ca bhikṣuṇīśatair, upāsakair upāsikābhiś
 ca sārdham, sarvair dīṣṭasatyair; anekasahasraiś ca bodhisattvair
 mahāsattvaiḥ sārdham, sarvair dhāraṇīpratīlabdhaiḥ samādhipratīlabdhaiḥ
 śūnyatāvihāribhir animittagocarair avikalpitaprañidhānaiḥ samatākṣānti-
 pratīlabdhair asaṃgapratibhānapratīlabdhaiḥ sarvaiś ca pañcābhijñair
 ādeyavacanair akuhakair apagatajñānārthālābhasatkāracittair nirāmiṣa-
 dharmadeśakair gambhīradharmakṣāntipāragatair vaiśāradyapṛāptair
 mārakarmasamatikrāntaiḥ sarvakaraṇāvaraṇavimuktair dharmanirdeśa-
 samcittair asaṃkhyeyakalpasamārabdhaprañidhānaiḥ smitamukhaiḥ pūr-
 vābhilāpibhir vyapagatabhrūkuṭīmukhair anantapariśadabhibhavanavai-
 śāradyasamanvāgatāir anekakalpakoṭinirdeśaniḥsaraṇakuśalair māyāma-
 rīcisvapnodakacandrapratibhāsākāśagandharvanagarapratibimbānirmāṇo-
 pamadharmādhimuktair apramāṇavaiśāradyasamanvāgatāiḥ sarvasattva-
 cittagatyadhimuktiparyāptikuśalaiḥ sarvasattvāpratīhatacittair mahākṣānti-
 samanvāgatāir yāthātmyāvatāraṇakuśalair anantabuddhakṣetravyūhapari-
 gr̥hitair asaṃkhyeyalokadhātugatabuddhānusmṛtisamādhisatatasamitābhi-
 mukhibhūtaiḥ aparimitabuddhādhyeṣaṇakuśalair nānādīṣṭisamutthitakleśa-
 praśamanakuśalaiḥ samādhivikrīḍanaśatasahasranirhārakuśalais, tadyathā
 Bhadrāpālena ca bodhisattvena mahāsattvena, Ratnākareṇa ca, Sārtha-
 vāhena ca, Naradattena ca, Varuṇadattena ca, Indradattena ca, Udāra-
 matinā ca, Viśeṣamatinā ca, Vardhamānamatinā ca, Amoghadarśinā ca,

Susamprasthitena ca, Suvikrāntavikramaṇā ca, Nityodyuktena ca, Anikṣiptadhureṇa ca, Ādityagarbheṇa ca, Candragarbheṇa ca, Anupamatinā ca, Avalokiteśvareṇa ca, Mañjuśriyā ca, Ratnamudrāhastena ca, Nityotkṣiptahastena ca bodhisattvena, Maitreyeṇa ca bodhisattvena mahāsattvena, evaṃpramukhair anekabodhisattvasahasraiḥ, sarvaiḥ kumārābhūtaiḥ sārddham.

Tasyāṃ velāyāṃ bhagavān Śakraṃ ca Brahmāṇaṃ ca sarvāṃs ca lokapālān tejasābhibhūya tāsāṃ catasṣṇāṃ paśadāṃ purato virocamaṇa ṛddhyā nānāvidhaṃ vikurvaṇapratihāryaṃ saṃdarsayati sma. Romakūpebhyo 'nekāni rāsmikoṭīniyutaśatasahasraṇi nīsceruḥ.

Tena khalu samayenāyusmān Śāradvatīputras tasyāṃ paśadi saṃnipatito 'bhūt saṃniṣaṇṇaḥ. Sa tathāgatasyedṛśaṃ ṛddhivikurvaṇapratihāryaṃ dṛṣṭvā tuṣṭa udagra āttamaṇaḥ pramuditāḥ prītisaumanaśyajāta utthāyāsanād ekāṃsam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam etad avocat: sacen me bhagavān praśnavyākaraṇāyavakāsaṃ kuryād ahaṃ bhagavantam kaṃcit pradeśaṃ prakṣyāmi.

Evam ukte bhagavān āyusmantaṃ Śāradvatīputram etad avocat: tathāgataṃ praṣṭum, Śāradvatīputra, sadā kṛtāvakāśatvād yat kiṃcit tvam tathāgataṃ praṣṭum icchasi, tat pṛccha, praśnaprativacanena cāhaṃ tava cittam ārādhayiṣye.

Evam ukta āyusmān Śāradvatīputro bhagavantam etad avocat: prajñāpāramitā, bhadanta bhagavan, prajñāpāramitety ucyate; katamā bhadanta bhagavan sā bodhisattvānaṃ prajñāpāramitā? kasya dharmasya pāramitāyāṃ bodhisattvāḥ prajñāpāramitāyāṃ pāraṃ gatāḥ kṣipram anuttarāṃ samyaksambodhim abhisambudhyante?

Evam ukte bhagavān āyusmate Śāradvatīputrāya sādhu karam adāt: sādhu, sādhu, Śāradvatīputra, yat tvam tathāgatasyādhiṣṭhānād evaṃ praśnaṃ pṛcchasi, sādhu; sundaras te saṃkalpāḥ, tena hi tvam śṛṇu, sādhu ca suṣṭhu ca manasi kuru, bhāṣiṣye 'haṃ prajñāpāramitāṃ.

Evam astu bhadanta bhagavann ity āyusmān Śāradvatīputro bhagavataḥ pratyaśroṣit.

Bhagavāṃs tasyaitad avocat: Śāradvatīputra prajñāpāramitā prajñāpāramitety ucyate yad idaṃ sarvadharmānabhiniveśaḥ. Anabhiniviṣṭāḥ Śāradvatīputra bodhisattvāḥ prajñāpāramitāyāṃ pāraṃ gatāḥ kṣipram anuttarāṃ samyaksambodhim abhisambudhyante.

Āha: katame bhadanta bhagavaṃs te sarvadharmā yeṣu bodhisattvā mahāsattvā anabhiniviṣṭāḥ?

Bhagavān āha: sarvadharmāḥ Śāradvatīputrocyanta yaduta pañca skandhā, dvādaśāyatanāny, aṣṭādaśa dhātavaś, catvāry āryasatyāni, dvādaśa pratītyasamutpādāṅgāni, catvāri smṛtyupasthānāni, catvāri samyakprahāṇāni, catvāra ṛddhipādāḥ, pañcendriyāni, pañca balāni, sapta bodhyaṅgāny, āryāṣṭāṅgamārgaḥ, sūnyatāvimokṣamukhaṃ, animittavimokṣamukhaṃ, apraṇihitavimokṣamukhaṃ, catvāri dhyānāni, catvāry apramāṇāni, cetasra ārūpyasamāpattayo, 'ṣṭau vimokṣā, dasānupūrvavihārasamāpattayo, nava saṃjñā, dasānusmṛtayaḥ, ṣaṭ saṃjñā-kārā, dharmajñānaṃ, anvaya-jñānaṃ, paracittajñānaṃ, saṃvṛtī-jñānaṃ, duḥkha-jñānaṃ, samudaya-jñānaṃ, nirodha-jñānaṃ, mārga-jñānaṃ, kṣaya-jñānaṃ, anutpāda-jñānaṃ, yathābhūta-jñānaṃ ca; evaṃ eva savitarkaḥ savicāraḥ samādhir, avitarka vicāramātraḥ samādhir, avitarkāvicāraḥ samādhir, anājñātamājñāsyāmīndriyaṃ, ājñendriyaṃ, ājñātāvīndriyaṃ, aṣṭāv abhihāvāyatanāni, daśa kṛtsnāyatanāny, aṣṭādaśa sūnyatā, daśa tathāgatābalāni, catvāri vaiśāradyāni, cetasraḥ pratisaṃvido, mahāmaitrī, mahākaruṇā, aṣṭādaśāveṇikā buddhadharmās ca; evaṃ eva sarvajñatā, mārgākārajñatā, sarvākārajñatā, ṣaṭ pāramitāḥ, pañcābhijñāḥ, pañca cakṣuṃṣi, dvātriṃśan mahāpuruṣalakṣaṇāny, aśītir anuvyañjanāni ca. Ete te sarvadharmā yeṣv anabhiniviṣṭā bodhisattvā mahāsattvāḥ prajñā-pāramitāyāṃ pāraṃ gatāḥ kṣipraṃ anuttarāṃ samyaksaṃbodhim abhisambudhyante.

Tata āyuṣmān Śāradvatīputro bhagavantam etad avocat: katame bhadanta bhagavan pañca skandhāḥ, peyālaṃ yāvat katamāni dvādaśa pratītyasamutpādāṅgāni, katamāni catvāri smṛtyupasthānāni, peyālaṃ yāvat katama āryāṣṭāṅgamārgaḥ, katamaṃ sūnyatāvimokṣamukhaṃ, peyālaṃ yāvat sarvākārajñatā, katamāḥ ṣaṭ pāramitāḥ, peyālaṃ yāvad aśītir anuvyañjanāni?

[1.] Evam ukte bhagavān āyuṣmantam Śāradvatīputram etad avocat: pañca skandhā iti, Śāradvatīputra, ucyante yaduta rūpaṃ, vedanā, saṃjñā, saṃskārā, vijñānaṃ.

[2.] Tatra katamāni dvādaśāyatanāni? Ṣaḍ ādhyātmikāni, ṣaḍ bāhyāni. Etāny ucyante dvādaśāyatanāni.

Tatra katamāni ṣaḍ ādhyātmikāny āyatanāni? Yaduta cakṣurāyatanam, śrotrāyatanam, ghrāṇāyatanam, jihvāyatanam, kāyāyatanam, manaāyatanam. Etāny ucyante ṣaḍ ādhyātmikāny āyatanāni.

Tatra katamāni ṣaḍ bāhyāny āyatanāni? Yaduta rūpāyatanam, śabdāyatanam, gandhāyatanam, rasāyatanam, spraṣṭavyāyatanam, dhar-māyatanam. Etāny ucyante ṣaḍ bāhyāny āyatanāni.

[3.] Tatra katama aṣṭādaśa dhātavaḥ? Yaduta cakṣurdhātū, rūpa-dhātus, cakṣurvijñānadhātuh; śrotradhātuh, śabdadhātuh, śrotravijñāna-dhātuh; ghrāṇadhātur, gandhadhātur, ghrāṇavijñānadhātuh; jihvadhātū, rasadhātur, jihvāvijñānadhātuh; kāyadhātuh, spraṣṭavyadhātuh, kāya-vijñānadhātuh; manodhātur, dharmadhātur, manovijñānadhātuh. Eta ucyanta aṣṭādaśa dhātavaḥ.

[4.] Tatra katamāni catvāry āryasatyāni? Yad uta duḥkham āryasatyam, samudaya āryasatyam, nirodha āryasatyam, mārga ārya-satyam. Etāny ucyante catvāry āryasatyāni.

[5.] Tatra katamāni dvādaśa pratītyasamutpādāṅgāni? Yadutā-vidyāpratyayāḥ saṃskārāḥ, saṃskārapratyayam vijñānam, vijñānapratya-yam nāmarūpaṃ, nāmarūpapratyayāni ṣaḍ āyatanāni, ṣaḍāyatanapra-tyayaḥ sparśaḥ, sparśapratyayā vedanā, vedanāpratyayā tṛṣṇā, tṛṣṇā-pratyayam upādānam, upādānapratyayo bhavo, bhavapratyayā jātir, jātipratyayā jarāmaraṇasokaparidevaduḥkhadaurmanasyopayāsāḥ. Evam asya kevalasya mahato duḥkhaskandhasya samudayo bhavati.

Avidyānirodhāt saṃskāranirodhaḥ, saṃskāranirodhād vijñānani-rodho, vijñānanirodhān nāmarūpanirodho, nāmarūpanirodhāt ṣaḍāyatana-nirodhaḥ, ṣaḍāyatananirodhāt sparśanirodhaḥ, sparśanirodhād vedanā-nirodho, vedanānirodhāt tṛṣṇānirodhas, tṛṣṇānirodhād upādānanirodha, upādānanirodhād bhavanirodho, bhavanirodhāj jātinirodho, jātinirodhāj jarāmaraṇasokaparidevaduḥkhadaurmanasyopayāsanirodhaḥ. Evam asya kevalasya duḥkhaskandhasya nirodho bhavati. Eṣa ucyate pratītyasa-mutpādo 'nulomaś ca pratilomaś ca.

[6.] Tatra katamāni catvāri smṛtyupasthānāni? Yaduta kāye kāyānupaśyanāsmṛtyupasthānam, vedanāsu vedanānupaśyanāsmṛtyupa-sthānam, citte cittānupaśyanāsmṛtyupasthānam, dharmeṣu dharmānupa-śyanāsmṛtyupasthānam. Etāny ucyante catvāri smṛtyupasthānāni.

[7.] Tatra katamāni catvāri samyakprahāṇāni? Iha bodhisattvo mahāsattvo 'nutpannānām pāpakānām akuśalānām dharmāṇām anut-pādāya chandam janayati vyāyacchate vīryam ārabhati cittam pragrṇ-ṇāti samyak pradadhāti;

utpannānām pāpakānām akuśalānām dharmāṇām prahāṇāya chandam janayati vyāyacchate vīryam ārabhati cittam pragrṇṇāti samyak pradadhāti;

anutpannānāṃ kuśalānāṃ dharmānāṃ utpādāya chandaṃ janayati vyāyacchate vīryaṃ ārabhati cittaṃ pragṛhṇāti samyak pradadhāti; utpannānāṃ kuśalānāṃ dharmānāṃ sthitaye 'saṃpramoṣāya bhūyobhāvanāyai paripūraṇāya chandaṃ janayati vyāyacchate vīryaṃ ārabhati cittaṃ pragṛhṇāti samyak pradadhāti. Etāny ucyante catvāri samyakprahāṇāni.

[8.] Tatra katame catvāra ṛddhipādāḥ? Yaduta chandasamādhiprahāṇasaṃskārasamanvāgata ṛddhipādo, vīryasamādhiprahāṇasaṃskārasamanvāgata ṛddhipādāś, cittasamādhiprahāṇasaṃskārasamanvāgata ṛddhipādo, mīmāṃsāsamādhiprahāṇasaṃskārasamanvāgata ṛddhipādāḥ. Eta ucyante catvāra ṛddhipādāḥ.

[9.] Tatra katamāni pañcendriyāṇi? Śraddhendriyaṃ, vīryendriyaṃ, smṛtindriyaṃ, samādhindriyaṃ, prajñendriyaṃ. Etāny ucyante pañcendriyāṇi.

[10.] Tatra katamāni pañca balāni? Śraddhābalaṃ, vīryabalaṃ, smṛtibalaṃ, samādhibalaṃ, prajñābalaṃ. Etāny ucyante pañca balāni.

[11.] Tatra katamāni sapta bodhyaṅgāni? Yaduta smṛtisambodhyaṅgaṃ, dharmapracayasambodhyaṅgaṃ, vīryasambodhyaṅgaṃ, pritisambodhyaṅgaṃ, prasaradbhisambodhyaṅgaṃ, samādhisambodhyaṅgaṃ, upekṣāsambodhyaṅgaṃ. Etāny ucyante sapta bodhyaṅgāni.

[12.] Tatra katama āryāṣṭāṅgamārgaḥ? Yaduta samyagdṛṣṭiḥ, samyaksamkalpaḥ, samyagvāk, samyakkarmāntaḥ, samyagājīvaḥ, samyagvyāyamaḥ, samyaksmṛtiḥ, samyaksamādhiḥ. Eṣa ucyata āryāṣṭāṅgamārgaḥ.

[13.] Tatra katamac chūnyatāvimokṣamukham? Yaduta sarvadharmasvalakṣaṇatāśūnyapratyavekṣaṇacittasthitir vimokṣamukham. Etad ucyate śūnyatāvimokṣamukham.

[14.] Tatra katamad animittaṃ vimokṣamukham? Yaduta sarvadharmasvalakṣaṇatānimittapratyavekṣaṇacittasthitir animittavimokṣamukham. Etad ucyate 'nimittaṃ vimokṣamukham.

[15.] Tatra katamad apraṇihitaṃ vimokṣamukham? Yaduta sarvadharmānabhisamkāre 'nabhisamkāracittasthitir apraṇihitavimokṣamukham. Etad ucyate 'praṇihitaṃ vimokṣamukham.

[16.] Tatra katamāni catvāri dhyāṇāni? Yaduta viviktaṃ kāmaṃ, viviktaṃ pāpaḥ, akusalaḥ, dharmāḥ, savitarkaḥ, savicāraḥ, vivekaḥ, prītiḥ, prathamā dhyāṇa upasampādyā viharati;

sa vitarkavicārāṇām upaśamād adhyātmaṃ saṃprasādāc cetasa ekotibhāvād avitarkaṃ avicāraṃ samādhijaṃ prītisukhaṃ dvitīyaṃ dhyānaṃ upasampadya viharati;

sa prīter virāgād upekṣako viharati smṛtimān saṃprajānaṃ, sukhaṃ ca kāyena pratisaṃvedayati yat tad āryā ācakṣate smṛtimān sukhi sukhavihāry upekṣaka iti, niṣprītikaṃ tṛtīyaṃ dhyānaṃ upasampadya viharati;

sa sukhasya ca prahāṇād duḥkhasya ca prahāṇāt pūrvam eva saumanasyadaurmanasyayor astaṃgamād aduḥkhāsukhaṃ upekṣāsmṛti-parīśuddhaṃ caturthaṃ dhyānaṃ upasampadya viharati. Etāny ucyante catvāri dhyānāni.

[17.] Tatra katamāni catvāry apramāṇāni? Yaduta maitrī, karuṇā, muditā, upekṣā. Etāny ucyante catvāry apramāṇāni.

[18.] Tatra katamās catasra ārūpyasamāpattayah? Yadutākāśa-nantyāyatanam, vijñānānantyāyatanam, ākiñcanyāyatanam, naivasamjñā-nāsamjñāyatanam. Etā ucyante catasra ārūpyasamāpattayah.

[19.] Tatra katame 'ṣṭau vimokṣāḥ? Yaduta rūpī rūpāṇi paśyaty, ayaṃ prathamō vimokṣaḥ;

adhyātmaṃ arūpasamjñī bahirdhā rūpāṇi paśyaty, ayaṃ dvitīyo vimokṣaḥ;

śubhaṃ ity evādhimukto bhavaty, ayaṃ tṛtīyo vimokṣaḥ;

sa sarvaśo rūpasamjñānāṃ samatikramāt pratighasamjñānāṃ astaṃ-gamān nānātvasamjñānāṃ amanasikārād anantam ākāśam ity ākāśa-nantyāyatanam upasampadya viharaty, ayaṃ caturtho vimokṣaḥ;

sa sarvaśo ākāśanantyāyatanam samatikramyānantam vijñānam iti vijñānānantyāyatanam upasampadya viharaty, ayaṃ pañcama vimokṣaḥ;

sa sarvaśo vijñānānantyāyatanam samatikramya nāsti kiṃcid ity ākiñcanyāyatanam upasampadya viharaty, ayaṃ ṣaṣṭho vimokṣaḥ;

sa sarvaśo ākiñcanyāyatanam samatikramya naivasamjñānāsamjñā-yatanam upasampadya viharaty, ayaṃ saptamo vimokṣaḥ;

sa sarvaśo naivasamjñānāsamjñāyatanam samatikramya samjñā-vedayitanirodham upasampadya viharaty, ayaṃ aṣṭamo vimokṣaḥ. Eta ucyante 'ṣṭau vimokṣāḥ.

[20.] Tatra katamā navānupūrvavihārasamāpattayah? Yaduta

viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmair savitarkaṃ savicāraṃ vivekaṃ prītisukhaṃ prathamam dhyānaṃ upasampadya viharatīyaṃ prathamā samāpattiḥ;

sa vitarkavicārāṇām upasamād adhyātmaṃ samprasādāc cetasa ekotibhāvād avitarkam avicāraṃ samādhijaṃ pritisukhaṃ dvitīyaṃ dhyānam upasampadya viharatīyaṃ dvitīyā samāpattiḥ;

sa prīter virāgād upekṣako viharati smṛtimān samprajānan sukhaṃ ca kāyena pratisamvedayati yat tad āryā ācakṣate smṛtimān sukha-vihāry upekṣaka iti niṣprītikaṃ tṛtīyaṃ dhyānam upasampadya viharatīyaṃ tṛtīyā samāpattiḥ;

sa sukhasya ca prahāṇād duḥkhasya ca prahāṇāt pūrvam eva saumanasyadaurmanasyayor astamgamād aduḥkhāsukham upekṣāsmṛtipariśuddhaṃ caturthaṃ dhyānam upasampadya viharatīyaṃ caturthī samāpattiḥ;

sa sarvaśo rūpasamjñānāṃ samatikramāt pratighasamjñānāṃ astamgamān nānātvasamjñānāṃ amanasikārād anantam ākāśam ity ākāśānantyāyatanam upasampadya viharatīyaṃ pañcamī samāpattiḥ;

sa sarvaśa ākāśānantyāyatanam samatikramyānantam vijñānam iti vijñānānantyāyatanam upasampadya viharatīyaṃ ṣaṣṭhī samāpattiḥ;

sa sarvaśo vijñānānantyāyatanam samatikramya nāsti kimcid ity ākiñcanyāyatanam upasampadya viharatīyaṃ saptamī samāpattiḥ;

sa sarvaśa ākiñcanyāyatanam samatikramya naivasamjñānāśamjñāyatanam upasampadya viharatīyaṃ aṣṭamī samāpattiḥ;

sa sarvaśo naivasamjñānāśamjñāyatanam samatikramya samjñāvedayitanirodham upasampadya viharatīyaṃ navamī samāpattiḥ. Etā ucyante navānupūrvasamāpattayah.

[21.] Tatra katamā nava samjñāḥ? Yaduta vidhmātakasamjñā, vipaḍumakasamjñā, vilohitakasamjñā, vipūyakasamjñā, vinīlakasamjñā, vikhāditakasamjñā, vikṣiptakasamjñā, asthikasamjñā, vidagdhasamjñā. Etā ucyante nava samjñāḥ.

[22.] Tatra katamā dasānusmṛtayah? Yaduta buddhānusmṛtir, dharmānusmṛtiḥ, saṃghānusmṛtiḥ, śīlānusmṛtis, tyāgānusmṛtir, devatānusmṛtir, upasamānusmṛtir, ānāpānānusmṛtiḥ, kāyagatānusmṛtir, maraṇānusmṛtiḥ. Etā ucyante dasānusmṛtayah.

[23.] Tatra katame ṣaṭ samjñākārāḥ? Yadutānityasamjñā, duḥkhasamjñā, anātmasamjñā, aśubhasamjñā, maraṇasamjñā, sarvaloke 'nabhiratisamjñā. Etā ucyante ṣaṭ samjñākārāḥ.

[24.] Tatra katamad dharmajñānam? Yat pañcānāṃ skandhānāṃ parikarmītatve paricchedajñānam idam ucyate dharmajñānam.

[25.] Tatra katamad anvaya-jñānam? Yac chakṣur anityam iti jñānam, evam eva śrotraṃ, ghrāṇaṃ, jihvā, kāyo, mano, rūpaṃ, śabda,

gandho, rasaḥ, spraṣṭavyaṃ, dharmā anityā iti yaj jñānam idam ucyate 'nvayajñānam.

[26.] Tatra katamat paracittajñānam? Yat parasattvānāṃ para-pudgalānāṃ cetasaiva cetasi cetasikeṣu ca dharmeṣv avicikitsitaṃ jñānam idam ucyate paracittajñānam.

[27.] Tatra katamat saṃvṛtijñānam? Yat pratipajñānam idam ucyate saṃvṛtijñānam.

[28.] Tatra katamad duḥkhajñānam? Yad duḥkhasyotpādashī-tijñānam idam ucyate duḥkhajñānam.

[29.] Tatra katamat samudayajñānam? Yat samudayasya prahā-ṇajñānam idam ucyate samudayajñānam.

[30.] Tatra kataman nirodhajñānam? Yad duḥkhanirodhajñānam idam ucyate nirodhajñānam.

[31.] Tatra kataman mārgajñānam? Yad āryāṣṭāṅgamārgajñānam idam ucyate mārgajñānam.

[32.] Tatra katamat kṣayajñānam? Yad rāgadveṣamohakṣayajñānam idam ucyate kṣayajñānam.

[33.] Tatra katamad anutpādayajñānam? Yad bhavagatyanutpā-dajñānam idam ucyate 'nutpādayajñānam.

[34.] Tatra katamad yathābhūtajñānam? Yat tathāgatasya sar-vajñātajñānam idam ucyate yathābhūtajñānam.

[35.] Tatra katamad añjñātamañjñāsyāmīndriyam? Yac chaikṣāṇāṃ pudgalānāṃ anabhisamitānāṃ śraddhendriyaṃ, vīryendriyaṃ, smṛtīndriyaṃ, samādhīndriyaṃ, prajñēndriyaṃ idam ucyate 'añjñātamañjñāsyā-mīndriyam.

[36.] Tatra katamad ājñēndriyam? Yac chaikṣāṇāṃ pudgalānāṃ abhisamitānāṃ śraddhendriyaṃ vīryendriyaṃ, smṛtīndriyaṃ, samādhīndriyaṃ, prajñēndriyam idam ucyate ājñēndriyam.

[37.] Tatra katamad ājñātāvīndriyam? Yad asaikṣāṇāṃ pudga-lānāṃ tadyathārhatāṃ, pratyekabuddhānāṃ, dasabhūmisthitānāṃ bodhi-sattvānāṃ, tathāgatānāṃ arhatāṃ samyaksāmbuddhānāṃ śraddhendriyaṃ, vīryendriyaṃ, smṛtīndriyaṃ, samādhīndriyaṃ prajñēndriyam idam ucyata ājñātāvīndriyam.

[38.] Tatra katamaḥ savitarkaḥ savicāraḥ samādhīḥ? Viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmair prītisukhaṃ prathamam dhyānam upasampadya viharaty ayam ucyate savitarkaḥ savicāraḥ samādhīḥ.

[39.] Tatra katamo 'vitarko vicāramātraḥ samādhiḥ? Yā prathamadyānasya dvitīyadyānasya cāntarikāyam ucyate 'vitarko vicāramātraḥ samādhiḥ.

[40.] Tatra katamo 'vitarko 'vicāraḥ samādhiḥ? Prathamam dhyānam upādāya yāvan naivasamjñānāsamjñāyatanaśamāpattir eṣa ucyate 'vitarko 'vicāraḥ samādhiḥ.

[41.] Tatra katamāny aṣṭāv abhībhvāyatanāni? Yadutādhyātmam rūpasamjñī bahirdhā rūpāni paśyati parīttāni suvarṇadurvarṇāni, tāni rūpāny abhībhūya jānāty abhībhūya paśyaty, evaṃsamjñī bhavatīdam prathamam abhībhvāyatanam;

adhyātmam arūpasamjñī bahirdhā rūpāni paśyati mahadgatāni suvarṇadurvarṇāni, tāni rūpāny abhībhūya jānāty abhībhūya paśyaty, evaṃsamjñī bhavatīdam dvitīyam abhībhvāyatanam;

adhyātmam arūpasamjñī bahirdhā rūpāni paśyati nīlāni nīlavarṇāni nīlanidarśanāni nīlanirbhāsāni, tadyathomāpuṣpaṃ saṃpannam vā Bārāṇaseyaṃ vastraṃ nīlaṃ nīlavarṇam nīlanidarśanam nīlanirbhāsam, evam evādhyātmam arūpasamjñī bahirdhā rūpāni paśyati nīlāni nīlavarṇāni nīlanidarśanāni nīlanirbhāsānīdam tṛtīyam abhībhvāyatanam;

adhyātmam arūpasamjñī bahirdhā rūpāni paśyati pītāni pītavarṇāni pītanidarśanāni pītanirbhāsāni, tadyathā karṇikārapuṣpaṃ saṃpannam vā Bārāṇaseyaṃ vastraṃ pītaṃ pītavarṇam pītanidarśanam pītanirbhāsam, evam evādhyātmam arūpasamjñī bahirdhā rūpāni paśyati pītāni pītavarṇāni pītanidarśanāni pītanirbhāsānīdam caturtham abhībhvāyatanam;

adhyātmam arūpasamjñī bahirdhā rūpāni paśyati lohītāni lohīta-
varṇāni lohitanidarśanāni lohitanirbhāsāni, tadyathā bandhujīvakapuṣpaṃ
saṃpannam vā Bārāṇaseyaṃ vastraṃ lohitaṃ lohīta-
varṇam lohitanidarśanam lohitanirbhāsam, evam evādhyātmam arūpasamjñī bahirdhā
rūpāni paśyati lohītāni lohīta-
varṇāni lohitanidarśanāni lohitanirbhāsānī-
dam pañcamam abhībhvāyatanam;

adhyātmam arūpasamjñī bahirdhā rūpāni paśyaty avadātāny ava-
dātavarṇāny avadātanidarśanāny avadātanirbhāsāni, tadyathośanastāra-
kāyā varṇo 'vadāto 'vadātavarṇo 'vadātanidarśano 'vadātanirbhāsa,
evam evādhyātmam arūpasamjñī bahirdhā rūpāni paśyaty avadātāny
avadātavarṇāny avadātanidarśanāny avadātanirbhāsānīdam ṣaṣṭham
abhībhvāyatanam;

sa sarvaśa rūpasamjñānām samatikramāt pratighasamjñānām as-
taṅgamān nānātvasamjñānām amanasikārād anantam ākāśam ity
ākāśānantyāyatanam upasāmpadya viharatīdam saptamam abhibhvā-
yatanam;

sa sarvaśa ākāśānantyāyatanam samatikramyānantam vijñānam iti
vijñānānantyāyatanam upasāmpadya viharatīdam aṣṭamam abhibhāvā-
tanam. Etāny ucyante 'ṣṭāv abhibhāvāyatanāni.

[42.] Tatra katamāni daśa kṛtsnāyatanāni? Yaduta pṛthivikṛtsnam,
apṛkṛtsnam, tejahkṛtsnam, vāyukṛtsnam, ākāśakṛtsnam, nīlakṛtsnam,
pītakṛtsnam, lohitaṛkṛtsnam, avadātakṛtsnam, vijñānakṛtsnam. Etāny
ucyante daśa kṛtsnāyatanāni:

sarvadhātūn pṛthividhātāv adhimucya sarvam api pṛthividhātūr
evaikadhātūr bhavati;

sarvadhātūn abdhātāv adhimucya sarvam apy abdhātūr evaika-
dhātūr bhavati;

sarvadhātūns tejodhātāv adhimucya sarvam api tejodhātūr evaika-
dhātūr bhavati;

sarvadhātūn vāyudhātāv adhimucya sarvam api vāyudhātūr evai-
kadhātūr bhavati;

sarvadhātūn ākāśadhātāv adhimucya sarvam apy ākāśadhātūr
evaikadhātūr bhavati;

sarvadhātūn nīle 'dhimucya sarvam api nīlam eva bhavati;

sarvadhātūn pīte 'dhimucya sarvam api pītam eva bhavati;

sarvadhātūn lohite 'dhimucya sarvam api lohitaṁ eva bhavati;

sarvadhātūn avadāte 'dhimucya sarvam apy avadātaṁ eva bhavati;

sarvadhātūn vijñāne 'dhimucya sarvam api vijñānam evaikhadhātūr
bhavati.

Pṛthivyaptejovāyavākāśanīlapītalohitāvadātāvijñānam sarvam apy
ekam eva bhavatīty etāny ucyante kṛtsnāyatanāni.

Nirantarakṛtsnaspharaṇād etāny ucyante kṛtsnāyatanāni. Ekaikaṁ
cāyatanam sarvaṁ bhavati, tasmād ucyante kṛtsnāyatanāni.

[43.] Tatra katamā aṣṭādaśa sūnyatāḥ? Yadutādhyātmasūnyatā,
bahirdhāsūnyatā, adhyātmabahirdhāsūnyatā, sūnyatāsūnyatā, mahāsūn-
yatā, paramārthasūnyatā, saṁskṛtasūnyatā, asaṁskṛtasūnyatā, atyanta-
sūnyatā, anavarāgrasūnyatā, anavakārasūnyatā, prakṛtisūnyatā, sarva-
dharmaśūnyatā, svalakṣaṇasūnyatā, anupalambhasūnyatā, abhāvasūnyatā,
svabhāvasūnyatā, abhāvasvabhāvasūnyatā.

Tatra katamādhyātmasūnyatā? Ādhyātmikā dharmā ucyante, yaduta cakṣuḥ, śrotram, ghrāṇam, jihvā, kāyo, manaḥ. Tatra cakṣuḥ cakṣuṣā sūnyam akūṭasthāvināśitām upādāya; tat kasmād dhetoḥ? prakṛtir asyaiṣā. Evam eva śrotram, ghrāṇam, jihvā, kāyo, mano manasā sūnyam akūṭasthāvināśitām upādāya; tat kasmād dhetoḥ? prakṛtir asyaiṣā. Iyam ucyate 'dhyātmasūnyatā.

Tatra katamā bahirdhāsūnyatā? Bāhyā dharmā ucyante yaduta rūpaṃ, śabda, gandho, rasaḥ, spraṣṭavyam, dharmāḥ. Tatra rūpāṇi rūpāṇi sūnyāṇy akūṭasthāvināśitām upādāya; tat kasmād dhetoḥ? prakṛtir asyaiṣā. Evam eva śabda, gandho, rasaḥ, spraṣṭavyam, dharmā dharmāṇi sūnyā akūṭasthāvināśitām upādāya; tat kasmād dhetoḥ? prakṛtir asyaiṣā. Iyam ucyate bahirdhāsūnyatā.

Tatra katamādhyātmabāhirdhāsūnyatā? Adhyātmabāhyā dharmā ucyante ṣaḍ ādhyātmikāṇy āyatanāni, ṣaḍ bāhyāṇy āyatanāni. Tatra ādhyātmikā dharmā ādhyātmikair dharmāṇi sūnyā akūṭasthāvināśitām upādāya; tat kasmād dhetoḥ? prakṛtir asyaiṣā. Bāhyā dharmā bāhyair dharmāṇi sūnyā akūṭasthāvināśitām upādāya; tat kasmād dhetoḥ? prakṛtir asyaiṣā. Iyam ucyate 'dhyātmabāhirdhāsūnyatā.

Tatra katamā sūnyatāsūnyatā? Yā sarvadharmasūnyatā tayā sarvadharmasūnyatayā sarvadharmasūnyatā sūnyākūṭasthāvināśitām upādāya; tat kasmād dhetoḥ? prakṛtir asyaiṣā.

Tatra katamā mahāsūnyatā? Pūrvā dik pūrvayā diśā sūnyākūṭasthāvināśitām upādāya; tat kasmād dhetoḥ? prakṛtir asyaiṣā. Evam eva dakṣiṇā, paścimā, uttarā dik, catasro vidisās, tā aṣṭau diśa, upariṣṭāddig upariṣṭāddiśā sūnyā, adhasṭāddig adhasṭāddiśā sūnyā-kūṭasthāvināśitām upādāya; tat kasmād dhetoḥ? prakṛtir asyaiṣā. Iyam ucyate mahāsūnyatā.

Tatra katamā paramārthasūnyatā? Paramārtha ucyate nirvāṇam. Tatra nirvāṇam nirvāṇena sūnyam akūṭasthāvināśitām upādāya; tat kasmād dhetoḥ? prakṛtir asyaiṣā. Iyam ucyate paramārthasūnyatā.

Tatra katamā saṃskṛtasūnyatā? Saṃskṛtam ucyate kāmadhātū, rūpadhātur, arūpadhātuḥ. Tatra kāmadhātuh kāmadhātunā sūnyo 'kūṭasthāvināśitām upādāya. Evam eva rūpadhātū rūpadhātunā sūnyo, 'rūpadhātur arūpadhātunā sūnyaḥ; tat kasmād dhetoḥ? prakṛtir asyaiṣā. Iyam ucyate saṃskṛtasūnyatā.

Tatra katamāsaṃskṛtasūnyatā? Asaṃskṛtam ucyate yasya dharmasya 'notpādo', na sthitir, na nirodho, nānyathātvam. Tatrāsaṃskṛtam

asaṃskṛtena śūnyam akūṭasthāvināśitām upādāya; tat kasmād dhetoh? prakṛtir asyaiṣā. Iyam ucyate 'saṃskṛtaśūnyatā.

Tatra katamātyantaśūnyatā? Yasya dharmasya notpāda upalabhyate 'kūṭasthāvināśitām upādāya; tat kasmād dhetoh? prakṛtir asyaiṣā. Iyam ucyate 'tyantaśūnyatā.

Tatra katamānavarāgrasūnyatā? Yasya dharmasya nāgatir upalabhyate 'kūṭasthāvināśitām upādāya; tat kasmād dhetoh? prakṛtir asyaiṣā. Iyam ucyate 'navarāgrasūnyatā.

Tatra katamānavakārasūnyatā? Yatra na kasyacid dharmasyāvakāro 'kūṭasthāvināśitām upādāya; tat kasmād dhetoh? prakṛtir asyaiṣā. Iyam ucyate 'navakārasūnyatā.

Tatra katamā prakṛtiśūnyatā? Yā sarvadharmāṇāṃ prakṛtiḥ saṃskṛtāṇāṃ vasaṃskṛtāṇāṃ vā sā na śrāvakaḥ kṛtā, na pratyekabuddhaiḥ kṛtā, na bodhisattvaiḥ kṛtā, na buddhair bhagavadbhiḥ kṛtā-kūṭasthāvināśitām upādāya; tat kasmād dhetoh? prakṛtir asyaiṣā. Iyam ucyate prakṛtiśūnyatā.

Tatra katamā svalakṣaṇaśūnyatā? Tatra rūpyalakṣaṇaṃ rūpam, anubhavalakṣaṇā vedanā, saṃjānanalakṣaṇā saṃjñā, abhisamskāralakṣaṇāḥ saṃskārāḥ, vijānanalakṣaṇaṃ vijñānaṃ peyālam yāvad yac ca saṃskṛtāṇāṃ dharmāṇāṃ lakṣaṇaṃ yac cāsaṃskṛtāṇāṃ dharmāṇāṃ lakṣaṇaṃ sarva ete dharmāḥ svena svena lakṣaṇena śūnyā akūṭasthāvināśitām upādāya; tat kasmād dhetoh? prakṛtir asyaiṣā. Iyam ucyate svalakṣaṇaśūnyatā.

Tatra katamā sarvadharmasūnyatā? Sarvadharmā ucyante pañca skandhā, dvādaśāyatanāṇy, aṣṭādaśa dhātavo, rūpiṇo dharmā, arūpiṇo dharmāḥ, saṃskṛtā dharmā, asaṃskṛtā dharmāḥ. Tatra sarvadharmāḥ sarvadharmaiḥ śūnyā akūṭasthāvināśitām upādāya; tat kasmād dhetoh? prakṛtir asyaiṣā. Iyam ucyate sarvadharmasūnyatā.

Tatra katamānupalambhaśūnyatā? Sāpi sarvadharmānupalambho 'kūṭasthāvināśitām upādāya; tat kasmād dhetoh? prakṛtir asyaiṣā. Iyam ucyate 'nupalambhaśūnyatā.

Tatra katamābhāvaśūnyatā? Yatra na kaścīd bhāva upalabhyata iyam ucyate 'bhāvaśūnyatā.

Tatra katamā svabhāvaśūnyatā? Yā sāmyogikasya svabhāva-bhāva iyam ucyate svabhāvaśūnyatā.

Tatra katamābhāvasvabhāvaśūnyatā? Nāsti sāmyogikasya kaścīd svabhāvaḥ. Iyam ucyate 'bhāvasvabhāvaśūnyatā.

Punar aparāṃ Śāradvatīputra bhāvo bhāvena sūnyo, 'bhāvo 'bhā-
vena sūnyah, svabhāvaḥ svabhāvena sūnyah, parabhāvaḥ parabhā-
vena sūnyah.

Tatra katamo bhāvaḥ? Bhāva ucyate pañca skandhā yaduta rūpaṃ,
vedanā, saṃjñā, saṃskārā, vijñānam. Tatra bhāvo bhāvena sūnyah.

Katham abhāvo 'bhāvena sūnyah? Abhāva ucyate 'saṃskṛtam.
Tatrāsaṃskṛtam asaṃskṛtena sūnyam, evam abhāvo 'bhāvena sūnyah.

Katham svabhāvaḥ svabhāvena sūnyah? Yā sarvadharmāṇāṃ
sūnyatā sā na jñānena kṛtā na darśanena kṛtā na kenacit kṛtā. Ayaṃ
svabhāva ucyate svabhāvena sūnyah.

Katham parabhāvaḥ parabhāvena sūnyah? Yotpādād vā tathā-
gatānāṃ anutpādād vā tathāgatānāṃ sthitaivaishā dharmāṇāṃ dharma-
sthititā, dharmadhātur, dharmānavadyatā, tathatāvīparyāsatatathātānanyata-
thatā, bhūtaikoṭīr yaś cemeśāṃ pareṇa sūnyah parabhāvaḥ sa ucyate
parabhāvena sūnyah.

Ete Śāradvatīputra te sarvadharmā yeṣv anabhiniviṣṭo bodhisattvo
mahāsattvaḥ prajñāpāramitāyāṃ pāraṃ gataḥ kṣipraṃ anuttarāṃ sam-
yaksambodhim abhisambudhyate.

Daśasāhasrikāyāḥ prajñāpāramitāyā nidānaparivarto nāma pra-
thamaḥ.

Daśasāhasrikā prajñāpāramitā, dvitīyo 'dhyāyāḥ.

[44.] Tato bhagavān āyusmantam Śāradvatīputram avocat: tatra
katamāni Śāradvatīputra tathāgatasya daśa balāni? Yaduta

sthānam sthānato yathābhūtaṃ prajānāty asthānam asthānato
yathābhūtaṃ prajānāti;

atītānāgatapratyutpannānāṃ karmaṇāṃ karmasamādānānāṃ ca
sthānaśo hetuśo vipākam yathābhūtaṃ prajānāti;

anekadhātunānādhātulokaṃ yathābhūtaṃ prajānāti;

sa parasattvānāṃ parapudgalānāṃ nānādhimuktikatām anekādhi-
muktikatām yathābhūtaṃ prajānāti;

parasattvānāṃ parapudgalānāṃ indriyaparāparatvaṃ yathābhūtaṃ
prajānāti;

sarvatragāminīm pratipadam yathābhūtaṃ prajānāti;

indriyabalabodhyaṅgavimokṣadhyānasamādhisamāpattināṃ saṃkle-
śavyavadānavyutthānajñānam yathābhūtaṃ prajānāti;

anekavidham pūrvanivāsam anusmarati;

sattvānām cyutyupapattiṃ yathābhūtaṃ prajānāti;
 āsraṇānām kṣayād anāsravāṃ cetovimuktiṃ prajānavimuktiṃ dṛṣṭvā
 eva dharme svayam abhijñāya sākṣātkṛtyopasampadya viharati: kṣiṇā
 me jātir, uṣitaṃ brahmacaryaṃ, kṛtaṃ karaṇīyaṃ, nāparam asmād
 bhavaṃ prajānāmīti. Imāni Śāradvatīputra tathāgatasya daśa balāni.

[45.] Tatra katamāni Śāradvatīputra catvāri vaiśāradyāni?

Samyaksambuddhasya me pratijānata ime dharmā anabhisambuddhā
 ity atra vata māṃ śramaṇo vā brāhmaṇo vā devo vā māro vā brahmā
 vā kaścīd vā punar loka saha dharmeṇa codayed iti nimittam etan
 na samanupaśyāmi, nimittam etad aham asamanupaśyan kṣemaprāpto
 viharāmy abhayaprāpto vaiśāradyaprāpto viharāmy, udāram āṣabhaṃ
 sthānaṃ pratijānāmi, paṣādi samyak siṃhanādaṃ nadāmi, brāhmaṇ
 cakraṃ pravartayāmy apravartitapūrvam śramaṇena vā brāhmaṇena
 vā devena vā māreṇa vā brahmaṇā vā kenacid vā loka saha dharmeṇeti;

kṣiṇāsravasya me pratijānata ima āsraṇā aparikṣiṇā ity atra vata
 māṃ śramaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā kaścīd
 vā punar loka saha dharmeṇa codayed iti nimittam etan na samanupaśyāmi,
 nimittam etad aham asamanupaśyan kṣemaprāpto viharāmy
 abhayaprāpto vaiśāradyaprāpto viharāmy, udāram āṣabhaṃ sthānaṃ
 pratijānāmi, paṣādi samyak siṃhanādaṃ nadāmi, brāhmaṇ cakraṃ
 pravartayāmy apravartitapūrvam śramaṇena vā brāhmaṇena vā devena
 vā māreṇa vā brahmaṇā vā kenacid vā loka saha dharmeṇeti;

ye ca mayāntarāyikā dharmā ākhyātās te pratisevato nālam anta-
 rāyāyeti, nedaṃ sthānaṃ vidyata ity atra vata māṃ śramaṇo vā
 brāhmaṇo vā devo vā māro vā brahmā vā kaścīd vā punar loka saha
 dharmeṇa codayed iti nimittam etan na samanupaśyāmi, nimittam etad
 aham asamanupaśyan kṣemaprāpto viharāmy abhayaprāpto vaiśāradya-
 prāpto viharāmy, udāram āṣabhaṃ sthānaṃ pratijānāmi, paṣādi samyak
 siṃhanādaṃ nadāmi, brāhmaṇ cakraṃ pravartayāmy apravartitapūrvam
 śramaṇena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā
 kenacid vā loka saha dharmeṇeti;

yā tena śrāvakebhyah pratipad ākhyātāryanairyāṇikā nairvedhikā
 tatkarasya samyag duḥkhakṣayāya tāṃ pratipadyamāno na niryāyad
 samyag duḥkhakṣayāyeti, nedaṃ sthānaṃ vidyata ity atra vata māṃ
 śramaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā kaścīd vā
 punar loka saha dharmeṇa codayed iti nimittam etan na samanupaśyāmi,
 nimittam etad aham asamanupaśyan kṣemaprāpto viharāmy

abhaya-prāpto vaiśāradya-prāpto viharāmy, udāram āṣabhaṃ sthānaṃ
pratijānāmi, parśadi samyak siṃhanādaṃ nadāmi, brāhmaṇaṃ cakraṃ
pravartayāmy apravartitapūrvāṃ śramaṇena vā devena vā māreṇa
vā brahmaṇā vā kenacid vā loke saha dharmeṇeti. Etāny ucyante
catvāri vaiśāradyāni.

[46.] Tatra katamās catasraḥ pratisaṃvidāḥ? Yaduta arthapra-
saṃvid, dharmapraṇiṣṭaṃvin, nirukti-praṇiṣṭaṃvit, pratibhāna-praṇiṣṭaṃvit.
Etā ucyante catasraḥ pratisaṃvidāḥ.

[47.] Tatra katamā mahāmaitrī? Yā tathāgatasya sarvasattveṣu
satrau ca mitre ca samavṛtiteyam ucyate mahāmaitrī.

[48.] Tatra katamā mahākaruṇā? Niḥsattveṣu sattveṣu yo mai-
tryatyāga iyaṃ ucyate mahākaruṇā.

[49.] Tatra katame 'ṣṭādaśa-veṇikā buddhadharmāḥ? Yaduta

nāsti tathāgatasya skhalitaṃ; nāsti ravitaṃ;

nāsti muṣitasmr̥titaṃ; nāsti nānātvasaṃjñā;

nāsty asaṃmāhitacittaṃ; nāsty apratisaṃkhyāyopekṣā;

nāsti chandasya hānir; nāsti vīryasya hānir;

nāsti smṛter hānir; nāsti samādher hānir;

nāsti prajñāyā hānir;

nāsti vimukter hānir nāsti vimuktijñānadarśanasya hāniḥ;

sarvaṃ kāyākarma jñānapūrvagaṃgamāṃ jñānānuparivartī;

sarvaṃ vākkarma jñānapūrvagaṃgamāṃ jñānānuparivartī;

sarvaṃ manaḥkarma jñānapūrvagaṃgamāṃ jñānānuparivartī;

atīte 'dhvany asaṅgaṃ apratihatāṃ jñānadarśanaṃ pravartate;

anāgate 'dhvany asaṅgaṃ apratihatāṃ jñānadarśanaṃ pravartate;

pratyutpanne 'dhvany asaṅgaṃ apratihatāṃ jñānadarśanaṃ pra-
vartate.

Ima ucyante 'ṣṭādaśa-veṇikā buddhadharmāḥ.

[50.] Tatra katamā sarvajñatā? Yad dvādaśasu śrāvaka-praty-
ekabuddhāyataneṣv ekāntikaṃ pudgalanairātmyajñānaṃ iyaṃ ucyate
sarvajñatā.

[51.] Tatra katamā mārgākārajñatā? Yad bodhisattvasya triyāna-
mārgajñasya śrāvaka-pratyekabuddhāyānāsamtuṣṭasya bodhisattvayānena
niṣkramaṇaṃ iyaṃ ucyate mārgākārajñatā.

[52.] Tatra katamā sarvākārajñatā? Yat tathāgatasya sarva-
dharmāṇāṃ sarveṣu traikālikākāreṣv avicikitsitaṃ jñānaṃ iyaṃ ucyate
sarvākārajñatā.

[53.] Tatra katamāḥ ṣaṭ pāramitāḥ? Yaduta dānapāramitā, śīla-pāramitā, kṣāntipāramitā, vīryapāramitā, dhyānapāramitā, prajñāpāramitā. Imā ucyante ṣaṭ pāramitāḥ.

[54.] Tatra katamā ṣaḍ abhijñāḥ? Yaduta
 rddhividhijñānasākṣātkartavyajñānābhijñā;
 divyacakṣurjñānasākṣātkartavyajñānābhijñā;
 divyaśrotrajñānasākṣātkartavyajñānābhijñā;
 paracittajñānasākṣātkartavyajñānābhijñā;
 pūrvanivāsānumṛtijñānasākṣātkartavyajñānābhijñā;
 āśravakṣayajñānasākṣātkartavyajñānābhijñā.

Imā ucyante ṣaḍ abhijñā.

[55.] Tatra katamāni pañca cakṣuṃṣi? Yaduta māṃsacakṣur, divyacakṣuḥ, prajñācakṣur, dharmacakṣur, buddhacakṣuḥ. Imāny ucyante pañca cakṣuṃṣi.

[56.] Tatra katamāni tathāgatasya dvātriṃśan mahāpuruṣala-kṣaṇāni? Yaduta

bhagavān supratīṣṭhitapādaḥ. Tatrāyaṃ supratīṣṭhitapādaḥ: saka-lābhyāṃ pādatalābhyāṃ bhūmiṃ saṃspṛśati tadyathā karaṇḍatalaṃ samatalāvalambanāt susama ādhāre 'vasthāpitaṃ sakalenādhastalena bhūmiṃ saṃspṛśaty evaṃ ēva bhagavān supratīṣṭhitapādaḥ;

bhagavān samantanemikaḥ. Tatrāyaṃ samantanemikaḥ: adhistāt pādatalayoś cakre jāte sahasrāre sanābhike sanemike sarvākāra-paripūrake;

bhagavān mṛdutaruṇahastapādaḥ. Tatreyaṃ mṛdutaruṇahastapā-datā: tadyathā śālmalikambalaṃ karpāsakambalaṃ vā, yādṛśam anyapuruṣāṇāṃ nāsti;

bhagavān dīrghāṅgulih. Tatreyaṃ dīrghāṅgulitā: tasya hasta-pādāṅgulayo 'tidīrghā, yādṛśam anyapuruṣāṇāṃ nāsti;

bhagavān jālahastapādaḥ: tasya hastapādayor jālāny avanaddhāni, yādṛśam anyapuruṣāṇāṃ nāsti;

bhagavān āyatapārṣṇih. Tatrāyaṃ āyatapārṣṇih: tasya pāda-pārṣṇitale āyate, yādṛśam anyapuruṣāṇāṃ nāsti;

bhagavān ucchāṅkhapādaḥ. Tatreyaṃ ucchāṅkhapādatā: āyata-pārṣṇyā samprayoga āyatapārṣṇer gulphasya ca sandhir adṛśyatvena samyujyate, yādṛśam anyapuruṣāṇāṃ nāsti;

bhagavān aṇeyajāṅghaḥ. Tatrāyaṃ aṇeyajāṅghaḥ: tasya jāṅghe anupūrvatanuke bhūtvā samyag anupūrve bhavataḥ;

bhagavān sthitānavanatājānupralambabāhuḥ. Tatrāyaṃ sthitānavanatājānupralambabāhur: bhagavān sthitako 'navanatakāya ubhābhyāṃ pāṇitalābhyāṃ jānumaṇḍale parispr̥ṣati saṃmṛ̥ṣati;

bhagavān kośagatavastiguhyah. Tatreyam kośagatavastiguhyatā: tadyathā varagotra ājāneyo mahāhasty ājāneyo vāśvah;

bhagavān pradakṣiṇāvartaikaikaromaḥ. Tatreyam pradakṣiṇāvartaikaikaromatā: tasyaikaikaromakūpebhya ekaikāni romāṇi jātāni nīlāni kuṇḍalāvartāni snigdhakomalāni;

bhagavān ūrdhvāgraromaḥ. Tatreyam ūrdhvāgraromatā: tasya śiraḥkāye keśaromāṇi jātāny ūrdhvam ākuñcitāni nīlāni kuṇḍalāvartāni pradakṣiṇāvartāni;

bhagavān sūkṣmasnigdhakomalacchaviḥ. Tatreyam sūkṣmasnigdhakomalacchavitā: tasya kāye rajojalaṃ nāvatiṣṭhati;

bhagavān suvarṇavarṇaḥ. Tadyathā nānāratnakhacito jāmbunadasuvarṇayūpa evaṃ surūpaḥ sudarśanaḥ, tasmād ucyate suvarṇavarṇaḥ;

bhagavān saptotsadaḥ. Tatreyam saptotsadatā: tasya dvayor pādāyor dvāv utsadau surūpau sudarśanau parivṛddhamāṃsalohitau; evaṃ eva dvayor hastāyor dvāv utsadau surūpau sudarśanau parivṛddhamāṃsalohitau, dvayor aṃsayor dvāv utsadau, kandharopari caika utsadaḥ surūpaḥ sudarśanaḥ parivṛddhamāṃsalohitaḥ;

bhagavān saṃvṛttaskandhaḥ;

bhagavāṃś citāntarāṃsaḥ;

bhagavān svṛjūjātāgātraḥ;

bhagavān nyagrodhaparimaṇḍalaḥ. Tatreyam nyagrodhaparimaṇḍalatā: yāvān āyāmatas tāvān vistārato, yāvān vistāratas tāvān āyāmataḥ;

bhagavān śiṃhahanuḥ;

bhagavāṃś catvāriṃśaddantaḥ;

bhagavān aviraladantaḥ;

bhagavān śuklatikṣṇonnatāgradantaḥ;

bhagavān rasāgravān. Sa rjukaṇṭhanāḍiko 'jihmam asaṅgaṃ gilanasamartho 'sti;

bhagavān prabhūtatanujihvaḥ. Tatreyam prabhūtatanujihvatā: mukhāj jihvāṃ nirṇamayyobhe nāsikāvivare ubhe cakṣurvivare ubhe karṇavivare spr̥ṣati parimṛ̥ṣati, keśaparyantaṃ sarvaṃ mukhamaṇḍalam acchādayati;

bhagavān brahmasvaraḥ;

bhagavān viśālagopakṣmanetraḥ;
 bhagavān abhinīlanetraḥ;
 bhagavān parisaṃāptanetrapiṇḍaḥ;
 bhagavān vyāmaprabhaḥ;
 bhagavān pūrṇacandranibhānanaḥ;
 bhagavato bhruvor antara ūrṇā jātā karpāsavat komalā kunda-
 puṣpacandraśaṅkhaḥ padmaśaragokṣīrāvaśyāyapuṣpasadṛśā;
 bhagavān uṣṇīsaśīrṣaḥ.

Etāny ucyante dvātriṃśan mahāpuruṣalakṣaṇāni.

[57.] Tatra katamāny aśītir anuvyañjanāni? Yaduta:

buddhā bhagavanta ātmaśrāṇakṣā, Nārāyaṇavat saṃhatagātrāḥ,
 cārūṇiṣṇaṇajānumaṇḍalāḥ, śucigātrā, mṛdugātrāḥ, komala-
 gātrāḥ, snigdhaḥ gātrā, ajihmagātrā, dirghānupūrvāṅgulayaḥ;
 buddhā bhagavanto vṛttāṅgulayo, 'nupūrvāṅgulayo, gūḍhaśīrṣā,
 gūḍhagūlphāḥ, surūpāgātrāḥ, suvibhaktāgātrāḥ, suvisuddha-
 yatanāḥ, suvisuddhajñānāḥ, śākṣātsaṃpanneryāpathāḥ;

buddhā bhagavantaḥ śrīmanto buddhimanto, darśanīyā, nā-
 tyāyataavadanā, ajihmavadanā, bimbavad raktoṣṭhāś, citava-
 danā, gambhīrasvarā, gambhīraṇābhayaḥ, suvṛttanābhayaḥ,
 pradakṣiṇāvartanābhayaś, citapāṇipādāḥ;

buddhā bhagavanto yathepsitapāṇipādāḥ, samapāṇilatā, avyava-
 hitapāṇilekhā, āyatapāṇilekhā, vyapagatamalaḍurgandhaḥ gātrā,
 bhaśvaravarṇāś, cārṇvāyatanamukhāś, candrasadṛśamukhāḥ, pūr-
 vābhilāpino, 'pagatabhrūkuṭimukhāḥ; sarvaromakūpebhyo manāpo
 gandho nirgacchati; sugandhamukhā bhavanti, śiṃhavikrānta-
 gāmino, nāgavikrāntagāmino, haṃsavikrāntagāmināś, chattrā-
 kāroṭṭamāṅgā, madhurasarvākāraparisaṃāptaghoṣāś, tikṣṇa-
 daṃṣṭrāś, tuṅgaṇāśā, raktajihvāḥ;

buddhā bhagavantaś tanujihvā, abhinīlaromāḥ, suciromā,
 viśālanetraḥ, paripūrṇavivarā, lohitaṇipāṇipādalatā, nābhīnāla-
 rahitā, abhūgnakukṣayaḥ, kṣāmodarāḥ;

buddhā bhagavanto 'valitakukṣayaḥ, subhaśandhayaś, cita-
 sandhayāḥ, pariśuddhapāṇipādā, vyāmaprabhāḥ, prabhāśvara-
 gāmināḥ, kāyadarśanaṭṭpadevamanuṣyāḥ, sarvaprāṇyavimānita-
 darśanāḥ, sattvānuśāsakāś; teṣāṃ vāg anukūlavartiparśado bahir
 na nirgacchati; śiṃhapūrvārdhakāyā bhavanti, saṃbaddhaḥ gātrā,
 gūḍhaśikhā, abhinīlaślakṣṇacitakeśā, anākulakeśā, uḍvartita-

sukūñcitakesā, asaṃplutikesāḥ, śrīvatsavibhūṣitoraskāḥ, śri-
yojñalapaṇipādalakṣaṇāḥ;

buddhānāṃ bhagavatāṃ hīṅgulamaṇḥsilācīnapīṣṭavaidūryatāmra-
kīṭṭavarṇair likhitānīva lakṣaṇāni.

Etāny ucyante 'sītir anuvyañjanāni.

[58.] Tata āyusmān Śāradvatīputro bhagavantam etad avocat:
saced bhadanta bhagavan bodhisattvā mahāsattvāḥ sarvadharmeṣv
anabhiniviṣṭās, tena bodhisattvāḥ sarvadharmān pṛthaṇ na saman-
paśyanti yaduteme dharmāḥ kuśalā ime dharmā akuśalā, ime dharmā
vyākṛtā ime dharmā avyākṛtā, ime dharmā laukikā ime dharmā lokot-
tarā, ime dharmāḥ sāsravā ime dharmā anāsraṇā, ime dharmāḥ
saṃskṛtā ime dharmā asaṃskṛtā, ime dharmāḥ sādharmaṇā ime dharmā
asādharmaṇā ity, asaṃpaśyamānās ca kathāṃ bodhimārgaṃ pratipadyante,
'pratipadyamānās ca kathāṃ sarvajñatām anuprāpnuvanti?

Evam ukte bhagavān āyusmantāṃ Śāradvatīputram etad avocat:
yad api Śāradvatīputra bodhisattvāḥ sarvadharmān pṛthak paśyanti tat
saṃvṛtitaḥ, paramārthatas tu nāsti.

Āha: kathāṃ bhagavan saṃvṛtitaḥ sat paramārthato nāsti?

[59.] Bhagavān avocat: yasmin kāle Śāradvatīputra bodhisattva
evaṃ cintayati: tatra katame kuśalā laukikā dharmā iti, sa evaṃ
cintayati: ete kuśalā laukikā dharmā yaduta pīṭjñatā, mātṛjñatā, śrā-
maṇyatā, brāhmaṇyatā, kulajyeṣṭhāpacāyitā, dānamayaṃ puṇyakriyā-
vastu, śīlamayaṃ puṇyakriyāvastu, bhāvanāmayaṃ puṇyakriyāvastu,
vaiyāvṛtyasahagatam upāyakausalyapuṇyaṃ, daśa kuśalakarmapathā,
laukikā vidhmātakasaṃjñā, vipaḍumakasaṃjñā, vilohitakasaṃjñā, vipūya-
kasaṃjñā, vinīlakasaṃjñā, vikhādītakasaṃjñā, vikṣiptakasaṃjñā, asthika-
saṃjñā, vidagdhakasaṃjñā; evam eva catvāri dhyānāni, catvāry apra-
māṇāni, catasra ārūpyasaṃpattayo, buddhānusmṛtir, dharmānusmṛtiḥ,
saṃghānusmṛtiḥ, śīlānusmṛtis, tyāgānusmṛtir, devatānusmṛtir, upaśa-
mānusmṛtir, ānāpānānusmṛtiḥ, kāyagatānusmṛtir, maraṇānusmṛtir iti.

[60.] Tatra katame 'kuśalā dharmā iti cintayitvā sa evaṃ cin-
tayati: ete 'kuśalā dharmā yaduta prāṇātipāto, 'dattādānaṃ, kāma-
mithyācāro, mṛṣāvādaḥ, paśūnyaṃ, pāruṣyaṃ, saṃbhinnapralāpo,
'bhīdhyā, vyāpādo, mithyādrṣṭiḥ, krodha, upanāho, mṛakṣaḥ, pradāso,
vihimsersyā, mātṛsaryaṃ, māna iti.

[61.] Tatra katame 'vyākṛtā dharmā iti cintayitvā sa evaṃ cin-
tayati: ete 'vyākṛtā dharmā yadutāvyākṛtāni kāyakarmāṇy, avyākṛtāni

vākkarmāṇy, avyākṛtāni manahkarmāṇy, avyākṛtāni catvāri mahābhū-
tāny, avyākṛtāni pañcendriyāṇy, avyākṛtāḥ pañca skandhā, dvādaśāya-
tanāny, aṣṭādaśa dhātavo, vipākāś ceti.

[62.] Tatra katame lokottarā dharmā iti cintayitvā sa evaṃ
cintayati: ete lokottarā dharmā yaduta catvāri smṛtyupasthānāni, cat-
vāri samyakprahāṇāni, catvāra ydhipādāḥ, pañcendriyāṇi, pañca balāni,
sapta bodhyaṅgāny, āryāṣṭāṅgamārgas, trīṇi vimokṣamukhāny, anājñā-
tamājñāsyāmindriyam, ājñendriyam, ājñātāvindriyam, savitarkaḥ savi-
cāraḥ samādhir, avitarko vicāramātraḥ samādhir, avitarko 'vicāraḥ
samādhir, adhyātmasūnyatā yāvad abhāvasvabhāvasūnyatā, tathāgatasya
daśa balāni, catvāri vaiśāradyāni, catasraḥ pratisaṃvido, mahāmaītri,
mahākaruṇā, aṣṭādaśāveṇikā buddhadharmā iti.

[63.] Tatra katame sāsraṇā dharmāḥ? Traidhātukaparyāpannāḥ
pañca skandhā, dvādaśāyatanāny, aṣṭādaśa dhātavaś, catvāri dhyānāni,
catvāry apramāṇāni, catasra ārūpyasamāpattaya ete ucyante sāsraṇā
dharmāḥ.

[64.] Tatra katame 'nāsraṇā dharmāḥ? Catvāri smṛtyupasthānāni
peyaṇi yāvad aṣṭādaśāveṇikā buddhadharmā ete 'nāsraṇā dharmāḥ.

[65.] Tatra katame saṃskṛtadharmāḥ? Yaduta kāmādhatū, rūpa-
dhātur, arūpadhātur, evaṃ eva pañca skandhāś, catvāri dhyānāni,
catvāry apramāṇāni, catasra ārūpyasamāpattayaś, catvāri smṛtyupa-
sthānāni peyaṇi yāvad aṣṭādaśāveṇikā buddhadharmā, ete saṃskṛtā
dharmāḥ.

[66.] Tatra katame 'saṃskṛtā dharmāḥ? Yeṣāṃ dharmāṇāṃ not-
pādo, na sthitir, na nirodho, nānyathātvam, evaṃ eva rāgakṣayo,
dveṣakṣayo, mohakṣaya, evaṃ eva dharmasthitir, dharmatā, dharmā-
dhātur, dharmānavadyatā, tathatābhrāntatathatānanyatathatā, bhūtakotīr
eta ucyante 'saṃskṛtā dharmāḥ.

[67.] Tatra katame sādharmaṇā dharmāḥ? Yaduta catvāri dhyānāni,
catvāry apramāṇāni, catasra ārūpyasamāpattayaḥ, pañcābhijñā, ete
prthagjanaiḥ saha sādharmaṇā dharmāḥ.

[68.] Tatra katame prthagjanaiḥ sahāsādharaṇā dharmāḥ? Sapta-
triṃśad bodhipakṣikā dharmā, daśa balāni, catvāri vaiśāradyāni, catasraḥ
pratisaṃvidas, trīṇi vimokṣamukhāni yāvad aṣṭādaśāveṇikā buddha-
dharmā eta ucyante 'sādharaṇā dharmāḥ.

[69.] Yad api Śāradvatīputra bodhisattvaḥ saṃvṛtitaḥ sarvadharmān
evaṃ prthag paśyamānāḥ paramārthato nābhiniṣanti, katham

anabhiniviṣṭāḥ? Tadyathā Śāradvatīputra kaścīt puruṣo māyānirmitaṃ caturaṅginīm senāṃ dṛṣṭvā, yaduta hastikāyaṃ aśvakāyaṃ rathakāyaṃ pattikāyaṃ, tatra senāstīti nābhiniṣaty, evam eva Śāradvatīputra bodhisattvā mahāsattvāḥ sarvadharmān prthak paśyamānā api nābhiniṣanti; tadyathā Śāradvatīputra kaścīt puruṣo gharmārto nānāvidhāṃ marīcikāṃ ūrmivac calantīm dṛṣṭvedāṃ jalam iti nābhiniṣaty, evam eva Śāradvatīputra bodhisattvā mahāsattvāḥ sarvadharmān prthak paśyamānā api nābhiniṣanti; tadyathā Śāradvatīputra kaścīt puruṣaḥ svapne nānāvidhāni rūpāṇi dṛṣṭvā vibuddhaḥ san teṣāṃ rūpaṃ astīti nābhiniṣaty, evam eva Śāradvatīputra bodhisattvā mahāsattvāḥ sarvadharmān prthak paśyamānā api nābhiniṣanti; tadyathā Śāradvatīputra kaścīt puruṣa udake candraṃ dṛṣṭvā tatra candro 'stīti nābhiniṣaty, evam eva Śāradvatīputra bodhisattvā mahāsattvāḥ sarvadharmān prthak paśyamānā api nābhiniṣanti; tadyathā Śāradvatīputra kaścīt puruṣa indrajālaṃ dṛṣṭvā tatra vastutve nābhiniṣaty, evam eva Śāradvatīputra bodhisattvā mahāsattvāḥ sarvadharmān prthak paśyamānā api sarvadharmāṇāṃ vastutve nābhiniṣanti; tadyathā Śāradvatīputra kaścīt puruṣo māyayākāśe carann api tatrākāśo 'stīti nābhiniṣaty, evam eva Śāradvatīputra bodhisattvā mahāsattvāḥ sarvadharmān prthak paśyamānā api nābhiniṣanti; tadyathā Śāradvatīputra kaścīt puruṣaḥ pratiśrutkāṃ śrutvā tatra śabdo 'stīti nābhiniṣaty, evam eva Śāradvatīputra bodhisattvā mahāsattvāḥ sarvadharmān prthak paśyamānā api nābhiniṣanti; tadyathā Śāradvatīputra kaścīt puruṣo gandharvanagaram dṛṣṭvā tatra nagaram astīti nābhiniṣaty, evam eva Śāradvatīputra bodhisattvā mahāsattvāḥ sarvadharmān prthak paśyamānā api nābhiniṣanti; tadyathā Śāradvatīputra kaścīt puruṣa ādarśe mukhapratibimbaṃ dṛṣṭvaitan mukhaṃ astīti nābhiniṣaty, evam eva Śāradvatīputra bodhisattvā mahāsattvāḥ sarvadharmān prthak paśyamānā api nābhiniṣanti, dharmeṣv anabhiniviṣṭāḥ prajñāpāramitāyāṃ pāraṃ gatāḥ kṣipram anuttarāṃ samyaksambodhim abhisambudhyante.

Daśasāhasrikāyāḥ prajñāpāramitāyāḥ sarvadharmaparivarto nāma dvītiyāḥ.

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